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ABSTRACT

This report, using qualitative methodology, investigates the collaborative teaching and learning of a university educator and an elementary educator, and the learning of eight fifth graders from their social studies class. The report analyzes the extent to which these co-teachers implicitly modeled collaboration for the students and the ways in which they explicitly promoted a community of learners. This report investigates whether the language and concepts used in social studies inform students' ways of knowing about their own learning community. The ways in which the teachers' and students' histories and enculturation affect the learning community also are studied. The issues which positively and negatively impact a learning community are examined. The report explores the social text of the classroom: the learning community. This report is presented as a story because stories are a "time-honored way" for teachers to talk to one another. However, this is not merely a story, for it raises critical questions about teaching practice and the learning community in social studies. (Author/LBG)

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THE SMILE, THE JOURNEY, AND THE QUILT: A STORY OF COLLABORATIVE TEACHING AND LEARNING IN SOCIAL STUDIES

Corinna Hasbach and Elaine Hoekwater

Center for the Learning and Teaching of Elementary Subjects

Institute for Research on Teaching

College of Education

Michigan State University

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THE SMILE, THE JOURNEY, AND THE QUILT: A STORY OF COLLABORATIVE TEACHING AND LEARNING IN SOCIAL STUDIES

Corinna Hasbach and Elaine Hoekwater

with
Literacy in Science
and Social Studies Colleagues

Kathleen J. Roth, Constanza Hazelwood,
Cheryl L. Rosaen, Kathleen Peasley,
Barbara Lindquist, and Carol Ligett,

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The work is designed to unfold in three phases, beginning with literature review and interview studies designed to elicit and synthesize the points of view of various stakeholders (representatives of the underlying academic disciplines, intellectual leaders and organizations concerned with curriculum and instruction in school subjects, classroom teachers, state- and district-level policymakers) concerning ideal curriculum, instruction, and evaluation practices in these five content areas at the elementary level. Phase II involves interview and observation methods designed to describe current practice, and in particular, best practice as observed in the classrooms of teachers believed to be outstanding. Phase II also involves analysis of curricula (both widely used curriculum series and distinctive curricula developed with special emphasis on conceptual understanding and higher order applications), as another approach to gathering information about current practices. In Phase III, models of ideal practice will be developed, based on what has been learned and synthesized from the first two phases, and will be tested through classroom intervention studies.

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Abstract

This report, using qualitative methodology, investigates the collaborative teaching and learning of a university educator and an elementary educator, and the learning of eight fifth graders from their social studies class. This report analyzes the extent to which these women co-teachers implicitly modeled collaboration for the students and the ways in which they explicitly promoted a community of learners. This report investigates whether the language and concepts used in social studies inform students' ways of knowing about their own learning community. The ways in which the teachers' and students' histories and enculturation affect the learning community are also studied. The issues which positively and negatively impact a learning community are also examined. This report explores the social text of the classroom: the learning community. The authors present this report as a story because stories are a "time-honored way" for teachers to talk to one another. However, this is not merely a story, for it raises critical questions about teaching practice and the learning community in social studies.

THE SMILE, THE JOURNEY, AND THE QUILT: A STORY OF COLLABORATIVE TEACHING AND LEARNING IN SOCIAL STUDIES

Corinna Hasbach and Elaine Hoekwater
With LISSS colleagues:
Cheryl L. Rosaen, Kathleen Roth, Constanza Hazelwood, Kathleen Peasley
Barbara Lindquist, and Carol Ligett[1]

> The universe is made of stories, not of atoms.
> (Rukeyser, as cited in Steinem, 1992, p. 33)

> Without stories there is no articulation of experience. Without stories a woman is lost when she comes to make the important decisions of her life. She does not learn to value her struggles, to celebrate her strengths, to comprehend her pain. Without stories she cannot understand herself ... she is closed in silence... Stories give shapes to lives .... Women often live out unauthentic stories provided by a culture they did not create .... Through recognizing the crucial importance of stories to selves, the dilemma of women is revealed. Women live in a world where women's stories rarely have been told from their own perspectives. The stories celebrated in culture are told by men .... As women begin to name their own experience and to name the world, they sometimes feel that all of history...[is] against them. Most of history has been told from the perspective of men's power. (Christ, 1980, pp. 1-12)

What lies ahead are chapters from the story of the collaborative teaching and learning of two women co-teachers (Hasbach and Hoekwater) and eight of the fifth graders from their social studies class. We present our paper as a story because stories are a "time-honored way" (Brown, Hasbach, Hong, Peay, & Mirriam, 1991) for teachers to talk to one another. But from our story we want critical questions to arise that will help all of us think more deeply about our practice. Paley (1986) declares,

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[1]Corinna Hasbach, a doctoral candidate in teacher education at Michigan State University, is a research assistant with the Center for the Learning and Teaching of Elementary subjects. Elaine Hoekwater teaches fifth grade at an MSU Professional Development School (PDS). Cheryl L. Rosaen, assistant professor of teacher education at MSU, and Kathleen J. Roth, associate professor of teacher education at MSU, are senior researchers with the Center. Constanza Hazelwood and Kathleen Peasley, doctoral candidates in teacher education at MSU, are research assistants with the Center. Barbara Lindquist teaches fifth grade and Carol Ligett third grade at an MSU Professional Development School. The authors work together in the Literacy and Science and Social Studies (LISSS) Project at the school. The principal authors wish to especially acknowledge coauthors Kathleen Roth and Cheryl Rosaen for the intellectual and emotional nurturance they provided throughout the writing of this paper and throughout the last three years. They also wish to acknowledge Michael Michell for his support and invaluable feedback.

"If my words contain more stories than theories, it may be because I have taken on the young child's perspective, which seems to be organized around the imperative of story " (p. 128).

These are chapters out of the lives of the teachers and students within the context they were participating in. The story we tell is only one interpretation of the events which occurred, multiple interpretations and "truths" are possible. We carefully recall what we remember, realizing that, "memory is a complicated thing, a relative to truth but not its twin" (Kingslover, 1990, p. 48). These chapters help us analyze our own teaching and learning. They help us revisit the choices we made and the actions we took. They help us learn from our mistakes and grow as teachers and as learners. The characters came together for what seems to be a brief moment in time in the scheme of things. Yet, this moment in time had a profound effect on the participants. The story continues still.

> Personal narratives are not superfluous features of teachers' [or students'] lives; they are basic to our professional growth. Ultimately, "the world we know is the world we make in words, and all we have after years of work and struggle is the story." (Jalongo as cited in Cavazos, 1992, p. 15)

We hope that from our work and struggle, others can gain insights and consider critical questions of teaching and learning.

The Context of the Story

Since the Fall of 1989, we have been part of a group of educators (university and elementary school educators) at a professional development school. We have been working in a project called Literacy in Science and Social Studies (LISSS). One focus of our work has been to create a genuine learning community for ourselves as educators and the students within our classroom. We co-planned and co-taught social studies to two sets of fifth graders for one school year. We also met with our LISSS colleagues in a weekly study group where we discussed books and articles and issues arising from our inquiry about teaching practice. By listening to our students'

stories as well as our own, we gained insights into the ways in which professional and classroom learning communities are created and collaboration is fostered, and the factors which militate against community building in social studies.

Using qualitative methodology, we investigated our own collaborative teaching and learning, and the students' learning. We analyzed the extent to which our co-teaching implicitly modeled collaboration for the students and the ways in which we explicitly promoted a community of learners. We wanted to know if the language and concepts used in social studies informed students' ways of knowing about their own learning community. We searched out the ways in which our own histories and enculturation affected the learning community. We wanted to confront the issues which positively and negatively impact a learning community. This report will be an exploration of the social text[2] of the classroom: the learning community. In particular, we examine our own learning as educators in this learning community. How did our own learning shape our students' learning?

Our analysis will focus on the learning community. It is important to note that the concepts the students used in relation to the social text, for example, cooperation and collaboration were embedded in a study of American history (e.g., exploration, colonization, Revolutionary War, Westward expansion, Civil War, and Civil rights).

Although we do not investigate in this report the students' understanding of particular historical events, the students reflect their understanding of specific historical events (e.g., slavery, Westward expansion/conquest, Revolutionary War) as they spontaneously talk about these events in interviews.

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[2]The social text is one of three overlapping, intersecting, and integrative classroom texts: (1) Academic text includes the resources and curricular materials (e.g., textbook); (2) living text includes the race, class, gender, ethnicity, culture, sexual identity, and historicity of students and teacher; (3) social text includes the rules, norms, social interaction (learning community) intended by the teacher. (Hasbach, Hazelwood, Hoekwater, Roth, & Michell, 1992). These labels are unique to our work, yet the ideas overlap with other researchers' work, for example Rickson's (1982) model of taught cognitive learning.

The Characters[3] of the Story

The people you will meet in this story are Corinna Hasbach and Elaine Hoekwater, and Maria-Yolanda, Alex, Sarah, Laticia, Joel, Mary, Ricky, and Brenda. In some cases we will speak with one voice, using "we." In places where we need to each tell our separate stories, our names will be clearly indicated. The students' voices will be woven throughout the sections, and the names will be clearly indicated. Each of our voices will appear wherever it seems appropriate, that is, when the voice illuminates a particular point, or concept under discussion. The effect we hope to create is that the voices become the threads that stitch the story together.

Corinna: I am a White[4] middle class[5] doctoral candidate in teacher education (curriculum, teaching, and policy), with a cognate in women's studies. If I were to align myself with one theoretical framework in relation to my professional and personal life, it would be an ecofeminist one; that is, I see all that exists as

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[3]Since the paper is constructed around a story metaphor, we have chosen to identify our roles as characters. We realize that this may be problematic for some readers who might associate us with "fictional characters," therefore, losing sight of the very real experiences in this "story." All students' names are pseudonyms; teachers' names are actual.

[4]We have chosen to use the term "White" and capitalize it as Nieto (1992) suggests:

> You will notice that the terms White and Black, when used, are capitalized. I have chosen to do so because they refer to groups of people.... As such, they deserve to be capitalized. Although these are not the scientific terms for race, terms such as Negroid and Caucasian are no longer used in everyday speech or are rejected by the people to whom they refer. These more commonly used words, then, should be treated as the terms of preference. (p. 17)

[5]We ascribe to the theory that all the social constructs of who we are affect our ways of knowing (see Belenky et al., 1986) and our ways of seeing the world. We agree with Gannett (1992) when she says:

> It is important to acknowledge the critical insight that women are not all alike--there is no "transhistorical changeless, feminine essence" (Clifford 1989, p. 531)--and that race, class, ethnicity, sexual orientation, and religion are ... important determinants in the social construction of the self.... Gender as a social construct powerfully writes itself onto all of our lives and we must try to decipher its inscriptions and revise them, rewriting them as we see fit. (p. 11)

interconnected: humans, animals, nature, teaching, learning, and knowledge are all integrative parts of a whole. As Leroy Moore would say, we are all "a body in the body of the world" (cited by McIntosh, 1990, p. 7). I have taught high school, I have taught preservice teachers, and I have taught experienced teachers. I had never before taught elementary school children, and, prior to my involvement in LISSS, I had no intention of ever doing so. In my estimation, small children could not engage in the kind of discourse that I yearned for in academic settings. These aspects of my character description may seem irrelevant, yet, they situate me within the story we are about to tell, and they affect the way I see learners, subject matter, and myself as a teacher.

Elaine: I was born and raised in a White middle-class family and attended an almost all-White middle-class school in Romeo, Michigan. I began my teaching career by teaching elementary music and grades K-4. This I did for one-and-a-half years before I took a hiatus from the profession to raise my children. I returned to teaching after a 12-year absence and did substitute teaching before I began teaching full-time again. Since I returned, I have taught fourth and fifth grades. Because I had been away from teaching for a long time, I felt that I needed to learn so much about what had happened in the profession while I was away. This is one of the reasons that I sought out a professional opportunity with the LISSS group. It was when I began working with the LISSS group that I began to see the ways my beliefs about students, teaching and learning had been shaped by my own history.

The fifth graders: You will meet eight of the students we taught. Maria-Yolanda is Mexican American and displayed "non-verbal indicators of [dis]engagement" (Brown, 1991) which led us to erroneously assume that she was disengaged in social studies. Alex is White and was extremely verbal in class. His interviews indicated that he received a lot of parental support for learning. Sarah is White and was extremely verbal in class, eager to speak her mind. Laticia is African

American and came from another school district. She initially had difficulties interacting with her peers; they wanted her to be a passive participant, while she wanted to be an active member. Mary is White and was the kind of student who could easily slip through the cracks, for she did not make her presence felt in the classroom. Brenda is White and described herself as Italian.[6] She was verbal in class and often made astute connections between concepts for herself. Ricky is White and was often silent in class, yet when he volunteered he indicated that he was engaged. Joel is White and enthusiastically volunteered a mixture of helpful and side-tracking comments. Those who are not among the cast of characters highlighted in these particular episodes are nonetheless of great importance, for their presence affected the dynamics of the learning community.

If we were to choose different episodes or chapters to tell about, different characters would appear to tell of their experiences. There were 47 fifth graders (22 in one class and 25 in the other) who were predominantly White, but included two African-American students, three Mexican-American students, and two students of Native-American descent. The students were predominantly from working class or poor families. The community is a bedroom suburb, located near a midsize city and a large university; the school[7] is considered to have a high number of "at-risk" students.

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[6]We tended to think about our children as White, Black, Native American, and Hispanic. As we reflect back on our teaching, we see we fell into the generification trap Yamato (1990) alerts us to.

> This so-called melting pot has only succeeded in turning us into fast food-gobbing "generics" (as in generic "white folks" who were once Irish, Polish, Russian, English, etc., and "black folks," who were once Ashanti, Bambara, Baule, Yoruba, etc.). (p. 23)

Ironically, Brenda did not fall into the same trap of generification as we did. See p. 65 for her discussion of her peers' roots.

[7]Pseudonyms are used for the school and community.

Prelude to the Story: Our Goals for the Social Studies Learning Community

The chapters we will be sharing out of these characters' lives center mainly around the second year of the three years we worked together, co-teaching fifth-grade social studies. This particular year stretched our thinking about collegiality and professional growth, theory into practice, and the ways in which students and teachers make sense about how subject matter and the learning community are linked. We thought more deeply about the ethical dimensions of collegiality and collaboration, highlighted in chapter one about consent. We realized that in many ways we and our students were taking journeys into uncharted terrain making sense about the connections between subject matter and the learning community highlighted in chapter two. We began to think about our work as quilting, using the quilt motif to mesh theory and practice.

During the second year of our work, the LISSS group used Marshall's (1990) descriptions of a learning place environment versus a workplace environment, and elaborated on Marshall's ideas to develop our own list of qualities of a learning environment. As our work progressed into the third year we used some of the original qualities developed by the group which were most salient for this story and added more to think about creating an equitable and inclusive learning community. The qualities for the view of teaching, learning, and subject matter are presented in Table 1. The qualities for source of satisfaction for the teacher and learner, the role of the teacher, and the basis and purpose for authority are presented in Table 2.

In social studies we explicitly talked about our own collaboration, and implicitly modeled collaboration, cooperation, and collegiality by working together. When we co-taught, we were both in the room teaching, teaching one another and the children, learning from one another and the children.

We wanted students to know that in our classroom thinking counted, that it was not essential to have the "right" answers. This was important to us because we

wanted our students to take and value intellectual risks. Maria-Yolanda (M) talked to the interviewer (I) about the learning community by relating the concept of collaboration to an environment where mistakes can be made and people won't be laughed at for making mistakes.

I: Does that [laughing at one another] happen in your social studies class?

M: No, we're trying to get along. That's what some of the units are on. Today our teacher was disappointed because we had groups again and we were sitting by each other and we don't want to collaborate. I think it's important for all of us to collaborate and not laugh because somebody is going to make a mistake somewhere down the line.

We wove the concept of perspective throughout the units to show the children it is crucial to value multiple and diverse perspectives in a learning community and in constructing history. For example, we presented multiple perspectives in talking about social conflicts throughout history, trying to show the students that historical events can be seen differently by the different groups involved in the conflict (e.g., slavery). Sarah speaks about perspectives being necessary when dealing with women and people of color[8] in textbook materials:

I: Okay, now, um, the authors are thinking about writing a new one and they want your advice on what they could do with the new textbook?

S: Well, I'd say that if they worried about Black Americans, they should get a Black American that knew a slave to write a certain chapter about the Black Americans and if they were going to write a little bit about Indians, to get an Indian's perspective. And if they were going to write something about women to get a woman's perspective. I'd say, instead of us collecting all these different books, just have it all in one book and have a whole bunch of different perspectives in the same book.

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[8]This term is used instead of minority as minority can be deemed as offensive (see Nieto, 1992). This term is preferable, although not without its own problems, as Nieto states:

> Although people of color is accepted and used by a growing number of African Americans, Latinos, Asians, and Native Americans, it, too, is problematic. It implies, for example, that Whites are somehow colorless; it also negates the racial mixing that is a reality among every ethnic group.... Nevertheless, it is at this historical moment probably the most appropriate term and preferable to the others that are available.... It is a term that emerged from these communities themselves. (p. 18)

Table 1

Qualities of a Learning Environment

View of Learning	View of Learners
• Constructed by individuals within a social context • Takes place in a caring community of diverse learners • Is the joint responsibility of all community members • The inquiry process is as important as the products	• Diversity is celebrated and respected • All have equitable access to knowledge • Have an important voice in the social text of the classroom and construction of the curriculum • "Good" learners are active talkers, writers, doers, who ask thoughtful questions • All learners can meet learning goals • Diverse learners can enhance teachers' knowledge about equity and bias issues
View of Subject Matter and Curriculum	**View of Teaching**
• Organic, growing, cha ing • Knowledge is flexibly organized • Inquiry-oriented • Multiple perspectives are emphasized • Complexity, richness • Useful to understand human condition • Connections among subject matters emphasized and encouraged • Students are part of the curriculum construction • Knowledge is socially constructed and contextualized • Invisible groups are made visible • Hidden histories are "found"	• Help students to construct, reconstruct knowledge • Challenging learners to think and reflect • Creating occasions for genuine collaboration • Rewards for thinking

Table 2

Sources of Satisfaction

Source of Satisfaction for Teacher and Learner	Role of Teacher	Basis & Purpose for Authority
* Self-knowledge and self-development * Learning how to learn * Engaging in meaningful inquiry with peers * All voices are heard--silence is not promoted	* Develop community that supports intrinsic rewards * Valuing and listening to students' ideas and misconceptions * "Guide on the side versus sage on the stage" * Encourage ownership and commitment by each student * Reflect carefully on student learning and thinking, before, during, and after planning and instruction * Committed to recovering "invisible" groups within respective disciplines * Committed to uncovering ways in which bias is promoted in curricular materials and in own pedagogy * Committed to equity * Committed to uncovering the defects in own education which may hinder inclusive teaching * Committed to exploring their own cultural identity and helping students to explore theirs	* Expertise comes from everyone, is shared, collaborative * Expertise comes from many sources, including personal experiences * Students' and teachers' own histories are sources of knowledge * Teachers and students share control of the learning process

In the natural discourse of the classroom, because we didn't always agree on the interpretation of a historical event or on the definition of a social studies concept, we modeled diverse perspectives. Tacitly, we showed the children that when adults converse about issues, sometimes they agree and sometimes they do not. Instead of being confused by this, the children seemed to be able to internalize what we were trying to model. They connected collaboration to perspective. When Brenda was asked, "What is it like having two social studies teachers?" She responded:

> I like having two teachers. If one teacher, if I have a question about something and one teacher, I don't understand her answer, I can always go to the other teacher and ask her the same question. I'll usually understand one or the other. It's fun because they have two different perspectives on almost everything and then they'll ask us, "Well, what do you guys think?" And almost everyone in our whole class has a different perspective or agrees with one or the other one. And it's really fun because that's two more perspectives that we have. I like having two teachers.

Brenda is indicating that she sees value in multiple perspectives, and, by having teachers collaborate, she is presented with two perspectives. Instead of being bewildered by two teachers' different perspectives she states that she likes having different perspectives.

She was then asked, "Do they ever disagree about anything?" Brenda replied, "Yes. Well, they're...." The interviewer then probes, "What do you think about that?"

> They're just like us and I can understand why they disagree. I mean one of them might think one thing and then the other one might think ... totally different. But they don't think of it as being wrong. Neither of them are wrong. You know they'll think. They'll agree with each other, you know, even if they're having differences. Because they know that both of them are right but they don't fight about it. You know, they don't go, "Oh well, mine or yours ... " <u>They collaborate</u>.[9] They ask us about it and see what we think. You know and ... they listen to what we have to say about their answer. They'll finally agree on something. But they don't disagree very often. And if they do, they, it isn't a big disagreement. It's just a little one.

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[9]Underlined portions of quotes are to draw the reader's attention to the particular phrase.

Brenda is stressing that in collaboration there are different perspectives, but that doesn't necessarily mean that the people involved are wrong. She seems to be able to use the concepts of perspective and collaboration fluently and connect them in ways that show she has internalized them. These students' quotes illustrate their developing understandings about the links between the learning community, all of our collaboration, and subject matter. These themes will be developed and embellished further in the story.

We tried to clarify content by using additional resources and multiple perspectives of the same historical event (e.g., the Trail of Tears, contrasting this perspective with that of the White settlers). We were attempting to show children that they need to process a variety of perspectives in order to strengthen their individual convictions about various historical interpretations. In hindsight, we fear that some of our students left the classroom believing that all ideas and perspectives are equally valid. For example, Sarah states:

> Perspective, like, if you think that all of these people are equal, that's your perspective. But, if you think that they are all different then that is your perspective. So, it doesn't matter.

We ask ourselves, why did Sarah leave the classroom believing all perspectives are legitimate and relative instead of discovering how the combination of multiple perspectives can lead to a richer and more complete understanding of the topic? How can we in the future teach all our students that consideration of multiple perspectives is an essential part of a balanced understanding of history, not merely a smorgasbord of truths to be randomly selected?

Chapter One
Consent: "The Smile of a Cheshire Cat"

Neither of us realized what collaboration would mean. We consented to enter into a collegial relationship, how that would unfold neither could predict. Each

consented to being a part of the other's life, yet, the full impact of that "consent" was realized only later.

Corinna's Story of "Consent"

As a teacher educator who is a feminist, I have looked at education through a critical theoretical lens. I had not, until last year, been able to "translate" some of the seemingly complex feminist theoretical issues into the framework of an elementary school classroom. I walked into the fifth-grade classroom with a head full of theory and language that was appropriate for a college audience: Of what use was all of that in dealing with fifth graders?

Paradoxically, it hindered and helped in interesting ways. My feminist perspective heightened my awareness that race, class, and gender are salient factors in the social text of the classroom. I became profoundly aware that, as teachers in our teacher education preparation, we are often not given the opportunity to think about issues of race, class, and gender and how they manifest themselves in the classroom. Therefore, we are often ill equipped to see what is going on in our own classrooms, even as crises emerge. Shortly after I entered the site, the complexity of these issues struck me full-force. Little did I know the first day I entered Elaine's room that I would feel compelled to stay there for the year. I had intended to only co-teach a couple of lessons. As fate would have it, a critical incident (Newman, 1990) occurred that induced me to enter into a long term co-teaching relationship with Elaine and her fifth graders.

Near the beginning of the year, Elaine and I decided that there should be some concepts we would introduce together to the students and that she would continue to weave throughout the units during the year, that is, revisit them throughout each unit so that a deep understanding could be reached by the students. When a concept was introduced, we had the students brainstorm about it in small groups. One day the students were brainstorming about racism. As I walked around, Maria-Yolanda called

me over to where her group was working on the concept of racism. She asked me if racism was, "like against me because of my color?" I recall my response being, "yes, people of color experience racism" (even as I said these words, I realized I had said this in very adult language).

Natalie (White) seemed to "correct" Maria-Yolanda, explaining "It's like teasing Beth [African American] because of her color. No, not you. You are the same as us. You just look like you have a tan, a tan that doesn't go away." At that point, Natalie giggled nervously. Maria-Yolanda turned away from Natalie, said nothing, and had a look on her face which I was unable to "read." The closest I can come to explaining it is that it seemed like a mixture of resignation and disdain. I remember thinking, "What do I do now?" I did not know how to respond, but I remember being acutely aware that this was an extremely important interaction which had many ramifications. I remember being conscious of saying to myself, "I can deal with this when we come together as a large group." I didn't analyze the implications of "dealing with" this incident until later. It was later that this whole incident unfolded for me as an even more complex issue than I had originally interpreted.

It was after this classroom incident that I began to have an inkling of what I had consented to become a part of. I had consented to become a part of these children's lives in ways I had not anticipated. In hindsight, I believe I walked into Elaine's classroom thinking naively that I could co-teach some lessons and slip away as easily as I entered ... but oh no ... this was not to be the case. I hear echoes of May's (1987) quote in her article "On The Potential To Be an Unethical Researcher of Children:"

> Subjects (as well as their researcher), cannot fully comprehend the meaning of consent and what it entails until the research process is well underway. Is the meaning of consent ever fully known and understood by anyone? The nature of consent ... is like the smile of a Cheshire cat. It appears, disappears, shimmers without a body, with a body, and its significance and meaning are not all too clear. (pp. 7-8, emphasis added)

It was after this critical incident that I began to realize I had an ethical and moral responsibility to the children. I was struck by how my participation in the social text of another teacher's classroom could not be abandoned easily, because issues arose that I helped create. Therefore, I had a personal investment in them and a responsibility to the people involved. I had started something in this classroom which I was obligated to follow through with. That is how I came to be co-teaching social studies to fifth graders for a year, an unplanned, yet in retrospect, an auspicious opportunity. I told the interviewer that I realized that I could not abandon what I had started, what in essence I had "consented" to do, that is, enter into a relationship not only with Elaine, but also with the students.

> I didn't anticipate I would be teaching to the degree that I am with Elaine, this sort of collaboration. Initially, I wasn't quite sure what my role was going to be, but this sort of evolved and emerged. It was a natural evolvement, and I guess that's what was positive about it, in the sense we didn't have this agenda of what I would be doing and she would be doing, or what we'd all [LISSS group] be doing, but that some of these roles evolved. I think because I participated initially a little bit in her classroom I realized that you can't just enter and exit like that. You have an ethical and moral responsibility, and you have an investment, and you just can't pull out like that, or I can't. It just didn't feel right at all, to go and tinker with one or two lessons and withdraw. I didn't want to do that as a person, and I don't think that's helpful for anybody. My sense is that Elaine appreciated that there was sustained involvement, her and my working together, but also in the classroom together, so that it wasn't just coming in and tinkering a little bit and exiting. (Interview, 1991)

Some of the Things I Learned That Year

I had taught high school, I had taught adults. I had never before taught little children. I had always believed that I would not enjoy teaching young children because the kind of conversations I wanted daily presumably did not happen with youngsters. I didn't know how to talk to children. I had not been trained in elementary education, so I was not sure of the "right" way to speak to them. I relied on what I had learned theoretically, from feminism and constructivism, and

practically about teaching. I had knowledge of the principles of feminist pedagogy which were helpful. For example, as Goodman and Kelly (1988) describe:

* The teacher is viewed as an alternative role model and feminist advocate who discloses herself... as a multidimensional, collaborative learner rather than a detached, omniscient authority figure.

* The teacher has an orientation toward student empowerment revealed in basic affirmation of students' personal knowledge, interests, and experience as potential learning resources.

* The teacher maintains a concentration on co-operative versus competitive or individualistic norms or activities.

* The teacher considers feminist perspectives in the curriculum, viewed historically and in relation to other forms of oppression such as race and class.

* The teacher emphasizes emotional as well as intellectual development of [students] and self.

* The teacher recognizes the importance of translating understanding into action, reflected in the view of students as active creators and potential transformers of their material and cultural world. (p. 5)

A constructivist paradigm of knowledge, teaching, and learning was also helpful to me because of the assertions within this paradigm, that knowledge is culturally, contextually, and historically embedded; the knower is an intimate part of the known; facts are value-laden; and, evaluators (teachers) are accountable partners in the evaluation process (Guba & Lincoln, 1989).

Using what I knew about feminist and constructivist pedagogy, I ended up speaking with the children as I would have to much older students. I did not talk down to them. Yet, I did, with the help of Elaine, try desperately to monitor my academic vocabulary. In an odd way, this lack of elementary preparation was fortuitous for I learned that when I didn't talk down to little children, and when I really listened to what they were saying, I could learn a lot. For example, we asked students if they thought anyone was "invisible" in social studies. Maria-Yolanda replied:

M: Instead of just the teachers talking about it, they let us express how we feel. I mean, it's not always the teachers talking, so no one is really invisible in social studies.

I: Do you think everyone feels comfortable saying what they think?

M: Yes. They should, it's their ideas and they get to ask something and we answer with our perspective of how they've taught us. They'll ask us how do you think the Native Americans felt or the slaves felt or how it was like then, and we'll answer it.

This raised for me the question, what did the students learn by not being talked down to? This will be the focus of our third year of work as we analyze the data.

I learned that if I treated them like serious intellectuals, they in turn were capable of serious intellectual pursuits. I learned that children can move from the abstract to the concrete and back again. They were willing to struggle through concepts and ideas. For example, we wanted students to become critical readers of text, so we put a quote from Orwell's 1984 (1961) on the board in which he makes it clear how the unquestioned written word can control people's perception of reality.

> And if all others accepted the lie which the party imposed and all records told those same tales then the lie passed into history and became the truth. Who controls the past controls the future. Who controls the present controls the past. (p. 32)

Maria-Yolanda was asked to interpret Orwell's quote:

M: Well, I think this part right here, "If all records told the same tale, then the lie passed into history and became truth," I think it means like people stretched it a little bit and people started like saying, "Oh, that must be the truth" and they didn't really get somebody's perspective on what happened. I don't know about this control stuff. That's confusing...if you keep on passing it down people start changing it more and then it would be put in the textbook and it would be wrong because us kids would be reading it. It's like the lie controls us, not controls us but you know, it's like oh I know what this means. But it's a lie, and I don't know, we're reading it and we think it's the truth.

Maria-Yolanda did not just say "I don't know." Instead, she was willing to take intellectual risks and pursue the ideas in the quote and make sense of it for herself. This is especially significant since the quote was only discussed briefly in class.

Given the opportunity, children were willing to question authority (e.g., the teachers) and challenge each other and to engage in real conversations about

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important topics. For example, Maria-Yolanda questioned teachers' ideas as being the best and talks about arguing with her peers because they have different perspectives:

I: Did you ever talk with your family or friends outside of school about what you studied about the early colonies or about other things in social studies?

M: Well, I talk to Sarah a lot because me and her just think together about a lot of things. We collaborate a lot and we think about what's happening in social studies and what we can do to make it better. Like we talked about how it could be more interesting instead of the teachers giving us things to do, why don't we just go out and research it ourselves.

I: Now what about specific topics that you've learned in social studies. Do you talk about those with friends or family?

M: Not really. Just me and Sarah. Sometimes we'll sit out at recess and talk about whose fault it really was and like against the Native Americans [reference is to "Westward Expansion versus Conquest"][10] and we have our little arguments, but it'll be like, we understand each other because we have our own perspectives. She has her own ideas and I do, and finally we just collaborated.

These statements that Maria-Yolanda makes are especially significant since Maria-Yolanda seemed disengaged in social studies. Yet, from her comments she shows us that social studies' issues were important enough to her for her to be talking about them at recess.

I was to discover that a refreshing aspect of teaching children, in contrast to teaching adults (for I was teaching experienced teachers at the same time), is that they did not enter the arena of ideas with the same defensiveness as adults often do. They were much more willing to reconsider previous ideas. They spoke directly about these ideas and spoke about their attitudes, and their change in attitudes, with "brutal" honesty. For example, Joel was asked what he had learned from social studies. He said:

J: Well, I learned, I found out that whenever I saw like a Black person or something, I mean I wouldn't really say "Hi" to them and I wouldn't really get close to them or anything but then when I got to fifth grade and we learned about slavery and stuff.

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[10]The White settlers saw it as Westward expansion, whereas, the American Indians saw it as conquest and genocide.

And Mary said:

M: Well, before like, at my old school in kindergarten, it was really bad. Like kids used to call White kids "White ghost" and White kids used to call Black kids "niggers" and, I just didn't think that was right 'cause if you were going to call people something like that it should be negroes and, they're the same inside, it's not like an evil force is on them or anything. They just, they are a different color. Cause skin color don't really matter, or religion or something.

I: Is that something you learned this year?

M: Yea.

I: Okay.

M: My mom's told me a lot, that people's skin color doesn't really matter but I always thought, like when I was in kindergarten and stuff, I had, one of my friends was Black and that was the first time that I really got to be by somebody Black and I really didn't know what it was, I thought they had some kind of disease or something like that. But he didn't really have a disease. And then like Mexicans and Hispanics and stuff, I, it doesn't really matter cause I thought they were just tanned. When we look at them, 'cause we're American, we look at like, people have a different culture and we say well, they're strange, stupid, we discriminate them but really their religion or color or, just about anything does not matter.

Their nondefensiveness, along with their honesty and forthrightness, showed me that much hope for change resides in children.

Although many teachers claim that young children do not realize social class, racial, and gender differences amongst themselves,[11] I learned that by fifth grade stratification is already strikingly evident. Young children are aware of the hierarchies according to race, gender, and class, and will freely admit to these. For example, Mary told about the judgments in school according to class:

M: They [other students] just think they're better than people 'cause they have more friends or ... they have more money than people or something. They just go well, we are, we have, we're a lot better because, we have all this stuff and like some people come to school with Guess jeans and everything, and just because somebody else is not wearing Guess jeans they go, "Well, are you too poor, or do you go to K-Mart's 'blue light special' after school or something?"

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[11] I have heard this claim made by experienced teachers in many of the classes I have taught.

And Ricky tells about Timmy being picked on because he is poor:

R: Um, I think that, um, Timmy, sometimes kids pick on Timmy and say he's picking his nose and stuff. And they tease him because they think he's poor and stuff and they'll tease his clothing and stuff like that.... And they do all that stuff to him.

Alex reflected honestly about a lesson that went badly. We had asked the students to get into groups in order to discuss what they had written about the topic "Reversing the World." This was an assignment that asked them to think about what the world would be like if women had the kinds of resources men do, if all the jobs traditionally held by men were available to women, and if women held most of the power in the world. The group work went badly, with much silliness. However, when asked about the lesson, Alex showed evidence of learning from the behavior of his peers:

I: We asked you to get into groups to discuss reversing the world where women had all the power, do you remember that?

A: Yes.

I: How do you think the group went?

A: I don't think they were really taking it seriously.

I: Why do you think that?

A: Because they'd write down funny things. Maybe they were scared to write down what they thought.

I: Why would they be scared?

A: Because people would make fun of them and they would get embarrassed. So, they'd write down what people wanted them to write down.

I: Why do you think this topic reversing the world would make people embarrassed or scared to write down what they really thought?

A: Because they would probably feel insulted if it happened that way.

I: Who would feel insulted?

A: The, all the males, the men.

I: Why do you think that is?

A: Because men are used to having power and they would feel kind of weird like being a housekeeper or being a maid or something like that.

I: So you think the boys in the class, was it just the boys or was it the boys and the girls who would feel weird about it being reversed?

A: Probably the boys.

I: Why do you say that?

A: Because they were the ones who were doing it and they wouldn't know anything to do in the house.

The question that a reflection such as this raised for me is how indicative is Alex's learning of the rest of the children in the class?

I remember that both Elaine and I were extremely frustrated with the way the group work went that day. It was later, when we were talking together with Constanza (the documenter), that we speculated that the group work went badly because of the topic. The children had already internalized the "natural order of things" and seemed unable to conceive, with seriousness, an altered reality in this case. Was their silliness resistance to the assignment? Their misbehavior was striking to us since most of the time the children were very cooperative and serious about the tasks they were given. This topic militated against collaboration in mixed-gender groups. Would the assignment have gone differently if we had put them in same-gender groups? How would this have changed the peer pressure, as Alex says, to "write down what people wanted them to write down?"

I remember writing a reflection for our LISSS group, "There has been a change in me. I always said I'd never teach little kids. You can't have intelligent conversations with them. Was I ever wrong!" What was exciting, as well as confounding, is that these children were in many cases more willing to engage in meaningful discourse about controversial issues than some of the adults I was teaching. Yet, as we can see from Alex's discussion of "reversing the world," the

question needs to be asked: What topics create resistance in children, and counteract collaboration?

Giving the "Wrong" Answer and Feeling Stupid: Elaine's Story of "Consent"

I joined the LISSS group because of my interests in professional development and social studies. I didn't know what I was really getting into, but since I like change, I figured I would have a positive experience.

Our first year of study group was a year of getting to know one another, reading and discussing educational articles. This sharing was our primary collaborative endeavor. This was new for me, and it was exciting, but also scary. It was scary because I didn't realize how alienated I would feel in this group. I really felt like an outcast in this group of highly educated, intelligent people. The teachers were all experienced teachers, each with a minimum of 15 years classroom experience. I felt like such a rookie! I had taught for a year and a half in a small community, 12 years prior to my beginning in Jarvis. I had only been back in the classroom for two and a half years before becoming a member of a Professional Development School study group. I didn't think I had anything to offer. I had consented to be part of a group that, through my own insecurities, seemed alien to me.

I joined the group because I wanted a "new" education. It had been nearly 20 years since I had been in college for my undergraduate work. I had taken over 30 hours of graduate studies, but I also knew that education had come a long way. I was insecure and frightened because of my perceived lack of knowledge. I had never been judged by my teaching peers as being a person of "few" words, but I became afraid to respond to any of the articles I read for fear of giving the "wrong" answer and feeling stupid. The other teachers had such good input and experience to offer to the group discussions. I came to think of them as "the school-smart kids," a concept we had talked about in the group. Even their vocabulary impressed and surpassed

me. I realized that it was not the other members of the group frightening me, instead, it was how I felt about myself as a learner that was making me afraid to speak up.

The language of the education articles fueled my insecurity. There were so many new words, phrases that I was unfamiliar with. I enjoyed what I was reading, but it took me so long to get through the articles. I had to read the articles through once, looking up all the words that I couldn't pronounce, let alone knowing what they meant. Context clues didn't offer much help with understanding. There were just too many words to look up. I had wished that during our discussions in study group that I would have had enough courage to say, "I don't know what you mean when you use such big words." How embarrassing to be an adult, as well as an educator, and have to be writing down words to later look up in the privacy of my own home.

As I began to think about my own learning, how I learn, and what causes me to feel frustrated, an interesting phenomenon occurred. I began to empathize with the struggles and frustrations that my students probably felt everyday of their school life. This is when I first began to think of my classroom as a learning community, without even being able to articulate it at the time. It is interesting that it was my own pain and frustration that prompted me to identify with my students in ways I had not done before. As I learned and grew in the study group, I went back to my classroom with a more open and understanding view of their learning and frustrations. When I went back in the classroom, I tried to make myself more aware of the "big" words in my students' textbooks. Paraphrasing and making analogies became an important part of teaching. I began to encourage them to raise their hand and respond during class discussions, to take a risk even though they were not sure of the answer. It was their thinking that I was interested in, and I tried to convey that to them. The idea of collaboration, and how we were all learning from

one another, became important. I tried to let them know I understood how it feels not to know an answer, and that it is all right to take a risk. I would go from the study group where I felt inadequate and insecure, to the security of my classroom where the students thought I had all the answers, the "giver and supplier of knowledge."

Over time, I began to see the benefits of my time and energy. It was later in the year, as we all got to know one another better, that I got the courage to broach the topic of my lack of understanding of the "university" words. The university folks were empathic. They did not make me feel ashamed of not knowing the words; instead they helped me understand the need for a common language between university and elementary school educators. As I continued to learn in our study group community, I also began to reflect more and more on my own classroom teaching and how I related to my fifth graders. Empathy, a concept that we explored in my classroom, became a central concept in my thinking about my teaching and their learning. I was walking in their shoes--a good lesson for me to learn.

The 1990-91 school year was an exciting year of growth and challenge. My time was restructured so I spent half time working with students in an elementary setting and the other half time working with university people. It was exciting to have two types of work environments. The hardest decision for me to make was who would be teaching in my classroom in the afternoon. One of the things I liked most about teaching is the relationships I build with my students. Everyday with them is a different day. I really enjoy getting to know them. In some cases we see these children more then their own parents do. I wasn't sure if I wanted to let someone else share the responsibility of my students. My university work showed me that there was a whole new world out there that would help me to become a better teacher.

We had talked during our summer study group meetings about doing case studies of our teaching. I had no idea what that would involve, but I knew that I would learn and grow from the research we conducted. The role of teacher-

researcher was something I had never thought possible. The title sounded important and impressive, but what did it mean? Aren't we as teachers always researching our teaching? How can we be more effective? What would we do differently? How was this type of research so different? After a lot of conversations and serious thinking, I decided it was an opportunity I couldn't turn down. I started the year off on a big high. My attitude was, Let's get started! Where do we begin?

There was always an abundance of journal articles to read that the university folks provided. There were still times when the articles proved to be ones I could not make connections with, but I was beginning to make sense of a lot of the terminology and content and to see how it could help me think about my own teaching and my students' learning. For example, we read Marshall's (1990) article "Beyond the Workplace Metaphor: The Classroom as a Learning Setting," and I found it helpful in thinking about creating a climate in my classroom that was learning-oriented versus work-oriented. I began to read and understand; I tried to remind myself that this was a good lesson for me as I taught in the classroom. I silently prayed that I might never lose sight of the struggles our children face everyday. The intrinsic motivation that I was feeling was great. One of the many questions I kept thinking about was how could I get my students to become as motivated about their content subjects as I was about the articles I was reading? I found the articles relevant, useful, and intellectually stimulating. I was trying to think of ways that I could make social studies as relevant, useful, and stimulating for the students as these readings were for me.

Soon I came to value the power of collaboration. Even though I knew what collaboration meant, teachers rarely have the time to talk with a colleague about what they are doing in their classrooms. It was great to get together in our study group to listen and talk to other people who have some of the same feelings and problems I have. I couldn't believe how much I was learning from the other

participants. They were experienced teachers having some of the same problems I was. I soon realized that maybe I wasn't so different from the others in the group after all.

I then became involved with a small group to help me plan and think about the social studies units which I had been teaching for the past few years. I began meeting with Kathy Roth and Corinna Hasbach. Kathy had taught social studies in different elementary settings, and Corinna had taught social studies in a high school setting. It was great! We would collaborate and plan and then I would go back and teach. I have always loved social studies, but they were helping me to think about things so differently. I had been a pretty "traditional" teacher up to this point. By traditional I mean that I taught primarily from the textbook. Through our collaborative effort we were looking at the text and other resources critically. We were helping the students become inquiry-oriented, viewing resources as rendering multiple perspectives which help inquire into the nature of the subject matter.

Corinna and I really hit it off well and in a short time we were teaching together. Neither one of us had planned to co-teach, but it just seemed to be so natural. The power and wonder of team teaching really began to grow. Corinna had so many different experiences to share from her perspective; I shared my experiences and perspectives, and the students shared theirs. We began to value the importance that different perspectives could bring to class discussions. We also found we had a lot of valuable real-life situations to help bring meaning to social studies.

I did not know what I was consenting to when I joined the group. I did not know there would be the heartache and pain. Then again, I did not anticipate the empathy I would develop towards my students' learning because of my own authentic learning. The students getting an empathic teacher was an unanticipated outcome

of the learning I was doing. My end-of-the-year interview sums up my thoughts and feelings about our collaboration:

I: What is collaboration?

E: Collaboration is talking with other people. Talking, conversing, expressing your ideas, listening, writing, sharing journals.

I: Does the work in this project fit your idea of collaboration and if so how?

E: All of the above and then some.

I: In what ways has collaborating with the university researchers and each other been beneficial or not to you?

E: How could it not be anything but beneficial? It has really been a great opportunity. (Interview, 1991)

Chapter Two
Uncharted Terrain: The Journey and the Journeyers

> The journey is never merely a passage through space, but rather an expression of the urgent desire for discovery and change that underlies the actual movement and experience of travelling. Hence, to study, to inquire, to seek or to live with intensity through new and profound experiences are all modes of travelling or, to put it another way ... symbolic equivalents of the journey.... But the true Journey is ... evolution.... Primarily, to travel is to seek. (Cirlot, 1971, pp. 164-165)

The metaphor of a journey seems to articulate our deep desire to study our own teaching and learning in new and profound ways. We sought to inquire into the ways a learning community could be established within our classroom. We wanted our students to experience social studies with a vital intensity. We were seeking self-knowledge as well as knowledge about social studies that would be relevant and meaningful to our lives. Cirlot's quote declares the nature of the journey we took, a symbolic yet "true journey." We were on a joint journey, yet our journeys were unique since our own histories are very different. What lies ahead are our distinctive journeys.

Corinna's Journey, Or "History is About Dead White Men and Who Cares Anyway?"[12]

I: Do you have a metaphor that helps you have an image of the way you approach teaching and social studies?

C: I see myself as a journeyer... it's like going into uncharted terrain... on many levels, with young kids, that's uncharted terrain for me. Using ideas in different contexts.... To try to deal with controversial issues in a classroom, which is frightening, because we're never taught how to do this. So that's really uncharted terrain, and the collaboration with Elaine has been very easy in many, many ways. But in a way, that's uncharted terrain too. We don't have many pictures or portraits of academicians and teachers really collaborating; really having a relationship that's more than just the researcher's agenda. So I feel like a journeyer. (Interview, 1991)

As a child going to school I hated history. It was dull. It was boring. It was facts, facts, facts that had nothing whatsoever to do with my life. I was just an ordinary girl and as far as I could tell, history was certainly not about ordinary girls. Yet, in retrospect history did have something to do with some of my classmate's lives, that is, who they could grow into, someone noteworthy, someone important, a mover and a shaker. If they were male, and White, and privileged, the stories told in social studies were about their potential. It was not my story, or her story, it was history.

Not only did it have nothing to do with my life, my experiences with history showed me that if you didn't have the dates of the "discoveries," battles, and wars memorized, then you couldn't "do" history. I knew that there was one right answer and if you didn't have that memorized you were out of luck. I always did well in the subject, but I felt a deep disregard for it. As I think about my study of history I recall Steinem's (1992) quote, "Since grades are the measure of academic life, they may obscure the larger question of what is being learned; that a female student may be getting an A-plus in self-denigration" (p. 119). I believe this applies to me and many other girls and women studying the content of social studies and history.[13]

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[12]Nelson (1991), quoting one of her high school girls.

[13]Hoekwater states:

> I feel so strongly that those of us who teach American history need to reeducate ourselves. I was a history major in college. Everything was the White man's way. We used one resource: the textbook. We were taught not to question. ("Maybe the White Men," 1992)

My introduction to an inclusionary history curriculum began when I started taking women's studies classes. It was the first time that I saw women, women of color, old women, old people, physically challenged people, poor people, people of color reflected in the curriculum and in the discourse of the classroom. The way that I had been taught history before left certain people out; it was heartless, soulless, and passionless. A detached, objective tone was always in evidence. This was not the case any longer. In women's studies these seemed like real people, living real lives. All of a sudden history had heart, soul, and passion. I remember sitting through a class watching "One Fine Day," a video collage of women throughout American history. Afterwards, a woman said, "We've been erased, we've been erased from history."[14] She voiced what many of us had been thinking watching the video.

The video presented a picture of women's lives that as children or adults we had been denied. There was a sense of loss and at the same time celebration, loss because there was a whole half of the population that we knew so little about and celebration that there was something to know, and we could reeducate ourselves about the missing peoples in history.

A Story Simple and Complicated

> We cry at the knowledge that many of our mothers are lost to us
> forever...unwritten, unspoken, unheard, unsung, though important...
> We ask you to unite with us in thoughts of restoration of a
> Herstory for all women to be part of
> in the now
> in the yesterday
> in the times to be (author unknown)

As I came to see that history could be seen from a multiplicity of perspectives, I yearned to have had that kind of education as I was growing up. Had the subject matter been presented in terms of competing interpretations, in terms of multiple perspectives, I may have been connected to the content. The high school student who said, "History is about dead, White men and who cares anyway?" articulates what

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[14]See "invisibility" which is discussed in Hasbach et al., 1992.

I believe many girls and young women feel. Looking at my own education I am painfully aware of how disengaged I was from history. For me, history was about wars and fighting. It was always the men who were fighting and there weren't any women present anyway. I wonder what the children of color or the poor children in my class thought in social studies; not only were they not reflected if they were female, but also by virtue of their color or class they were invisible in the curriculum.

McIntosh (1991) states that it is, "joyful to recognize oneself, to see oneself mirrored in the curriculum." All too many children never see themselves reflected in the curriculum. If they are girls and/or children of color and/or of the underclass, as far as they can see their groups are invisible. Or if they are visible, they are seen as victims or as exceptions to the rule: different than "their kind" (e.g., Harriet Tubman, Sojourner Truth, Frederick Douglass).

Gender issues in content do matter (as do race and class), as Nieto (1992) explains:

> School structures have proven to be problematic in terms of gender as well [as race and class]. Thus, they tend to be sexist in their organization, orientation, and goals. [Charol] Shakeshaft, for example, has concluded that most schools are organized to meet best the needs of White males, that is, their policy and instruction are generally based on what is most effective for their needs, not for the needs of either females or students of color. This organization includes everything from the curriculum ... to instructional techniques, which favor competition as a preferred learning style, although it is far from the best learning environment for either females or most students of color. (p. 25)

We found that the students in our class responded differently according to their gender to the content that was presented. For example, contrast what Ricky remembers about social studies with what Brenda remembers, both being taught the same content.

I: Can you tell me a little about what you've been studying in social studies lately?

R: Well, lately we've been studying how, um, the independence, the Declaration, the revolution, the Revolutionary War was won. And um, we learned how, um, of the attacks when they started and how the Minutemen and the, started the war and they were all on call every minute and so we got, um to know, we learned that somebody fired the first shot, but nobody knows who. And then the war started and then they were, um, they had a war at Concord, but then, um, we were winning until the British soldiers, um, stopped fighting and they went to rest for the winter in this small town. So, after that, um, we went away and got better guns and some more men, but we lost a lot of men because of the winter. Then we gave a sneak attack on the British people 'cuz they were, um, we got all our troops and we surrounded the city that they were staying in and we, um, sneak attacked 'em and we took some lives, but we also, I think they had P.O.W's or something and they take, they take, they take them hostage. We would. And then, after, um we learned how the Navy war began with the ships and stuff and how they, um, these one people had this one kind of ship, um, we had our ships, just a couple of our ships, but the British had eight, um, it must have been over 800 ships. But the um, then these people came in to help us and they had a lot of ships and I forget what they were called, but they came in and they, um, they sunk or captured over 600 of their ships. So, that really helped us out there. And then, I guess that's where we left off. That's all I can remember.

Notice how Ricky has placed himself in the battles, by using the term "we" to describe the events which took place.

Brenda was asked the same question on the same day:

I: Can you tell me what you've been studying in social studies lately?

B: We studied about um Black-American history and um women, women that are in important in history and that sometimes in books they wouldn't mention, and we studied about how they didn't um mention women's like, they would say a lot of men's names and then when they got to a woman they would have it on a whole separate page and it would be highlighted or something so that you really noticed it. So if they would have put it in with the rest of the book you might have noticed it but it wouldn't have been like a big thing you know, because they don't put women in the.

I: So you think you notice it more when it's highlighted, or you notice it less?

B: Well, I think I would notice it just as much if it was in a regular book because you know you just you're reading and you go oh, oh yeah, I've heard about her before and oh I've heard about him before you know, but if they're going to mention a woman I think it should be just like they mention a man, you know.

I: So not make it, not separate it out?

B: Yeah.

Brenda has focused on the issue of invisibility (Sadker & Sadker, 1982) in her description of what she has learned in social studies. She has honed in on the marginalized groups throughout history and not the wars that were fought.

She then goes on to talk about the plight of the Africans, their suffering on the ships that transported them to North America, and she especially centers on the mothers who had to throw their own children overboard. She then goes on to tell of how she and her friends tried to imitate the conditions on the ship in order to feel what it must have been like for the Africans who were kidnapped and delivered into bondage.

B: And we learned about um Black-American history and we did lots of stuff. We um, oh we watched um a movie, I think it's called A Class Divided, and it was about um this teacher and she'd say OK everyone with brown eyes are better than people with blue eyes and um people would make fun of people with blue eyes and the next day she goes I was wrong, the people with blue eyes are better than the people with brown eyes and um the people found out how Blacks felt when people were, were um putting them down because of their color or making fun of them or not including them in some of their things because when she would say blue eyes are better than brown eyes or hazel eyes are better than blue eyes, it would make the other person feel really bad and then she explained at the end how that wasn't really true and no one was better than anyone, everyone was the same. And I thought that was really, really neat because I think that's true because I don't think Black people shouldn't be included in, and we learned about slavery and how um people were jammed into these boats and if a woman had a child they threw all the babies overboard and how some mothers would go in after their children and they had the weights on their feet or they would hold the mothers that, and um if someone had died because of starvation or something because they only gave them little chips of food and they would just little um sour potato things, they would just throw them out and they would try and catch them in their mouths and if someone died of starvation because they that's all they got was one of those a month, then they could um, they would just throw them overboard and they wouldn't care about them or anything. And we learned about how jammed they [Africans] were and so um me and a friend went outside for recess, me and some friends went out for recess and um when we were outside we scrunched up together for about five minutes and we just, we just sat there and it was really hard, I mean we were like Oh I want to move, I want to move, because we were trying to find out what it was like. So me and Karey and--and I think Mary went outside and we did that and it was terrible, and I can't imagine doing that for two months.

I: Did you think of that yourself?

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B: Yeah, because we wanted to know what it was really like because we're going well, I don't think it would be too bad, I mean I've been crunched in a car before and it wasn't too bad because it was only a little while. And when we tried it outside for only five minutes and it was like I don't want to do this anymore so we ended up going and playing with something else but we found out what that was like and that was terrible, I mean I could, and they hardly had anything on, some people didn't have anything on, you know they might have just had a little flap to go over their bottom part or something.

I: So it would get cold?

B: It would get cold and it would, it wouldn't feel very good, I mean if someone was sweating or something and it would get all over you and it would be terrible. And I guess if you had to go to the bathroom there was nowhere to go. I think that would be terrible, I mean I'm, compared to that, everyone right now is like rich compared to what they had to go through on.

I: It's hard to imagine being in that situation.

Brenda then goes on to tell of the reading she has been doing that fits into the content that she has been studying in social studies. She focuses on the friendship between Harriet Tubman and the boy she was trying to help save.

B: Yeah, I mean I can't even imagine how terrible that would have been if, and having your baby thrown overboard would have been just been terrible and they would have had to live with that for their life. And we learned about, well we really didn't learn about it but um, Harriet Tubman, I'm reading a book about her. We each read individually, like right now we have probably reading right now and I'm reading a book called um Freedom Train and it's about Harriet Tubman and her life since she was little and how she got hit over the head with a brick so she has black-outs every now and then and how she got hit over the head with a brick was because she um, she was trying to save her friend who was trying to run to get to the runaway train um to the underground railroad and he made it and he, and the master tried to throw a brick at the boy to stop him from running but instead it hit Harriet so now she has blackouts now and then and it's a really good book because she's, she's saving a bunch of people and she takes them to Pennsylvania but then Pennsylvania isn't free anymore so the only way they can um get free is to go to Canada which is a lot longer from where they're at and I think it's a really good book because I'm really interested in Black-American history because I never learned about Black-American history before this year. I mean I knew about Harriet Tubman but that was the only person I had, and Martin Luther King, those were the only two people I had ever heard about in Black-American history. I didn't know that much about slavery or anything, I just thought that, you know I didn't know that it was only Blacks were slaves. I thought that White people were slaves too, so I was like oh I'm glad that doesn't happen to me anyways you know and it's like, and then we would ask questions like well if you were the master, what would you have done and we go, and some of the people would say like me, I would say, I would say well I wouldn't, I wouldn't think that way. And she goes but are you sure, I mean everyone, you

thought it was right, you thought that they were--because they were supposed to be treated that way and you wouldn't have known anything or any better.

I: Boy it sounds like you've learned a lot.

B: Yeah, I like social studies.

I: I can tell. It is fun, isn't it, especially the way that you're learning it, different than the way I used to learn it, that's neat.

Ricky seemed to be intrigued with winners and losers: battles and wars, whereas Brenda seemed to be intrigued with invisible groups and human relations. The question that needs to be asked is how does the content of social studies, and the content which boys and girls are drawn to, affect the way in which they are enculturated, that is, the cultural beliefs and values about the "natural order of things?" We are seeing the ways in which Ricky and Brenda resonate and respond to certain social studies content, how does this affect the learning community? A parallel question needs to be asked, how do teachers' enculturation also affect the learning community?

When I read the McIntosh pieces, "Interactive Phases of Curricular Re-vision: A Feminist Perspective" (1983) and "Interactive Phases of Curricular and Personal Re-vision With Regard to Race" (1990), I recognized another reason why I was disengaged from the "stuff" of social studies. It was all about competition and winning. It was about winners and losers implicitly and explicitly. I was one of those girls who hated competition, who hated the idea that someone had to lose if someone else was to win. There seems to be evidence that many young girls are enculturated to be cooperative and collaborative in their interactions (see Nieto, 1992; Wellesley College for Research on Women, 1992) at an early age (note how Brenda and her friends cooperate to enact being on slave ships in order to empathize with the Africans who were enslaved). McIntosh talks about a curriculum that reflects a vision that is beyond winning and losing, where people work for the decent survival of all (1991), this is the kind of curriculum that honors the fact that

we are "all part of the human circle," that we are all part of the fabric of life. The living text of the classroom is part of the history that we need to study as teachers and students. Style (1992) states, "Our lives are worthy textbooks and need to be named as such in school as well as in other places" (p. 68).

As I was growing up the curriculum that I was exposed to was void of marginal people, children, women, and people of color, which meant that I was not reflected in the curriculum. My early educational journey left me detached from social studies and unwilling to engage in historical inquiry. From what Brenda tells us in the interviews, her early educational journey was unlike my own. She seems engaged in social studies in an intense and meaningful way. Will this connection hold her in good stead as she progresses through her education? Hopefully, the passion she displayed for social studies will not be lost in the years to come.

Hoekwater's Journey: What Does Gender Have to Do With Career Choices Anyhow? Or, A Woman Band Teacher Was Unheard of in the 60s.

My father was a music teacher and I admired him more than anyone in the world. I guess I always wanted to follow in his footsteps. From the time I was a very young child, I wanted to play every instrument in the band. Every night after dinner, I would go back up to the school with my dad and play around on all the instruments. He could play them all well. He used to write a lot of his own music, and when my script became good enough he would let me help him copy parts out for the various instruments of the band. Our district, being a poor district, couldn't afford multiple copies of music.

I decided to be one of the very few of my graduating class (1966) to venture out into the college world. I graduated from a fairly small high school, a senior class of about 185. Most of my women friends decided to get jobs or get married right away. Marriage was definitely out of the question; I didn't want to go directly to work, and my parents wanted me to go to college.

My father had been a graduate of Northern Michigan University, and because I had several relatives in the Marquette area, I naturally chose to apply to NMU. I majored in music. I had never been away from home, and after one month in Marquette, I was ready to throw in the towel and head for home. I played in the marching band which was the best part of my whole college career. However, I was just too homesick to stay. I quit school in January and headed for home. I stayed at home for two years. I did a lot of growing up during that time. Working as a secretary with chauvinistic men who harassed the young women was enough to make me realize that this life was not for me. This segment of my journey got me to quickly reapply to NMU, and I headed north in the Fall of 1968.

What, you may wonder, does this have to do with social studies? Well, I had decided to change my major. Back in the 60s a woman band teacher was almost unheard of. My father strongly encouraged me to think about elementary education instead. I finally went to see an advisor and let him pretty much decide a major and a minor for me. My advisor suggested that an elementary education major and a social studies minor would give me a wide range of choices. This is how my interest in social studies developed. Up until that point, I had not thought along these lines. My real love had always been music.

Much to my surprise, I really liked hearing and learning about all the exciting things in the past. Western Civilization was a hard class, but it was interesting. I remember not doing very well in it. The tests were all regurgitation of memorized facts. Yet, I continued to take as many history classes as I could. I quickly found that as long as I was a good listener, took good notes, attended class every day, I could do well in those classes. I never took time out to read and study the books. Half the time I never even bought the required texts. I was lucky that the instructors placed a lot of emphasis on class attendance and participation. I always did well on essay tests,

and poorly on objective tests. I just hated to memorize facts. I felt that was a waste of time.

I ended up majoring in history by default, yet I came to enjoy it. But I still love music. I remember how I loved being able to substitute for our band teachers. What a thrill to be able to be up in front of a band and have artistic control. It connected to my memories of how much I loved directing the band when I was in high school when my father let me have many opportunities to hold that white baton. I wonder if I had been male if my choices and path taken would have been different? Would my advisor have suggested other majors? Would I have chosen a different profession? A different major? Would my father have suggested a different career path? Would I have taken a different journey?

I ask myself, how does my enculturation as a White, middle-class woman affect the way in which I see students, learning, teaching, and myself? What impact do my early experiences have on the learning community that I am a part of?

Where my journey led me and what I learned.

> Teacher education students are overwhelmingly, white, female, monolingual, from a rural (small town) or suburban community and that they come to their teacher education programs with very limited interracial and intercultural experience. (Zeichner, in press, p. 4) Most teacher education programs prepared education students to teach children very much like themselves, instead of children of any social origin. (citing Smith p. 2)

One of the schools in which my father taught was located in the east side of town, the "Black" section, which had a very small population, two or three streets total. There were no Black students or any other children of color in our elementary school. It was not until I was in sixth grade that the races were mixed. I remember my first introduction to Black children came with stereotyping. For example, I thought they were all great singers, great at sports, and the best drummers. There were three Black students in my class. There were no other people of color in Romeo. I grew up with absolutely no understanding or awareness of what discrimination,

prejudice, or exploitation meant. We were all acquaintances at school but, that was as far as it went. None of the White students in my class ever associated outside of school with the Black students. They had their friends and we had ours. It was just accepted by all of us. Because Black and White people lived separately in my community, I had not experienced any real-life situations to base any feelings of prejudice on. I don't even remember ever questioning why. I always felt that it was wrong to use the word "nigger," as it was to call anyone a name. But beyond that, I didn't think much about it. Now I question how the absence of exposure to diversity impoverished my conception of a learning community.

My college years were spent in Marquette, Michigan, at Northern Michigan University. There were two Black students across the hall from me in my dorm. C.T. (Whose nickname stood for chocolate twiggy, which is how she introduced herself to me) was funny and fun to be around. I was not surprised or concerned by a nickname like that. Again, she had her Black friends and we had our White friends. The Black students, few in number, kept to themselves, as did the White students. I don't really know when I began to have feelings of prejudice. Perhaps they came in the form of being fearful of the Black population from television and movie exposure. What is fascinating is that our students in the 1990s relate the same fearfulness that I had because of the way in which Blacks are presented in the media. For example, Joel spoke of how his attitude and behavior have changed because of social studies. He talked about how his previous attitudes were shaped by television:

I: Has anything that you have learned in social studies made a difference in your life outside of school?

J: I haven't discriminated as much as I used to. Actually I don't really discriminate. I always didn't like get close to Black people that much, but now I have like good friends that are Black people.

I: Do you treat anyone differently because of what you've learned in social studies?

J: No. Well, White women.

I: Why do you treat Blacks and Whites differently now that you've learned more about them?

J: Well, because I didn't know as much before. I always thought they were mean and the news always shows a lot of Black people that were getting in trouble with the law.

I: Okay, so you kind of saw just what the news was saying and they always had bad things about Black people.

J: Yes.

In hindsight, I can see that in my early and formative years, I was enculturated into feelings of bias that I wasn't even aware of. It seems students today are being enculturated into these same feelings. It frightens me to think that so little has changed in all this time. How do we work against these attitudes and behaviors in order to create an equitable and inclusive learning community?

My student teaching was at an urban school in Flint, Michigan. Everyone thought I was crazy to teach in Flint--it was "all Black." My absence of exposure to diversity prior to this caused me to think nothing of it. I looked forward to the challenge, and I didn't think any differently of the low-income Black students than I did about the white students. This was my first real initiation into discrimination and prejudice. The Black students hated me and distrusted me instantly. I worked very hard to gain their trust and respect. They had such a different life and so much to teach me. The history that they had to share was so shocking and unbelievable. I had led such a sheltered life! I couldn't believe a fifth-grader would call another person a "mother fucker" and not think anything of it. Their swear words were common language. There was even the danger of violence; I had a White student pull a knife on a Black student in class. My mentor teacher was with me at the end of that particular day and she said, "Never turn your back on these children." I know I couldn't begin to understand what their lives were really like; I had been raised in a totally different environment. Yet, I loved my student teaching experience. The

students and I became very close and had a special kind of trust, a new kind of experience in my journey that taught me a great deal.

My first job was in a small farming community of White middle- and lower class families. I was young and had been raised to follow the rules of my superiors. I went into a classroom with 30 children and a few textbooks. At the end of one and a half years, I took a pregnancy leave, which lasted for 13 years. My next teaching job began in 1987, in Jarvis. Jarvis is predominantly a White blue-collar community. Racism seems to exist more overtly in this community since many have moved here from Lester to escape the racial mix in the Lester schools: "White flight." I taught fourth grade for one and half years, and then moved up to fifth grade. The current fifth-grade teacher was taking a year's leave. She had taught social studies for all three fifth-grade classes. Because of my interest in social studies, and because I like change, I decided to move up a grade.

I taught fifth grade one full year before my introduction to Professional Development School (PDS) projects. I chose to join the Literacy in Science and Social Studies Project, because of my strong interest and leadership in teaching social studies to the three fifth-grade classes. I was really excited to be a member of this group. It had been many years since I had any professional growth opportunities and I was feeling rather insecure with my background. I looked at this as a great opportunity to grow and learn about what was current in education and especially in social studies education. As Chapter One described, my first year in a PDS project was a painful but stimulating year of growth, questioning and trying to understand. We read and discussed many education articles. I learned to enjoy what I was reading and learning.

Year Two of LISSS was an eye opener for me as a classroom social studies teacher and caused a dramatic shift in the journey I was on as a teacher and as a learner. I very quickly became friends with a study group member, Corinna. She

had so much to teach and share. I became so intrigued with all she had read about women, diversity, and equity issues. She helped me to reflect on my teaching and my life and how I had been raised and schooled using only one history text, a text that I soon began to see presenting mostly the "White man's way." I had never thought to question what I had learned in school, and I had never thought to teach my students any other way. Why would I want to use other resources? The district had just purchased new textbooks, which came with everything I could possibly want to use. Teaching would be easy. I wouldn't have to create my own tests or even think of reviews for the students to do while we studied the chapters. As Corinna and I began our first year of collaboration, I gradually allowed myself to question my pedagogy as our collaboration helped me raise new questions.

Corinna shared many articles with me and we began to have long discussions about the "invisible" people in the texts. I soon began to see that there were so many interesting parts of history missing. With each unit that we taught, we brought in many resources and began to teach the children how important it was to seek multiple perspectives in constructing history. I was amazed at how our books told only a portion of the stories and "facts." I began to learn the roles that women, children, Hispanics, African Americans, and Native Americans played in early American history. I discovered that these groups were mentioned at times, but as one of our fifth graders pointed out to us, they were usually on the "grey" pages. (This is an example of "fragmentation/isolation" that Sadker and Sadker, 1982, use to talk about the ways in which women and people of color are removed from the main body of the text.) As we shared different perspectives that seemed alternative ways of framing and interpreting history with the children, they questioned why so much had been left out. We were all learning what it meant to become critical readers of text. This was another significant shift for me in my teaching and learning journey--I joined my students in the learning community.

The content became much more interesting, which was a continual motivator for the students as well as myself. I loved all the questions and the discussions that we began to have with our students--so many different perspectives. Yet, as they challenged their textbooks I became fearful that they would think everything written in their books was a lie. We tried to point out that their textbook presented one perspective and that it was up to them to read critically, discover, learn about other perspectives and then form their own opinion or interpretation, and ask their own questions. What really did happen on the "Trail of Tears"? What was life like for the Africans as they "arrived" in the new world? (See Hasbach et al., 1992, for a detailed discussion of how we considered language use in textbooks with our students.) What really happened in the Mexican-American war? Didn't women do anything important? Why couldn't women vote or go to town meetings and have a voice? I never questioned beyond what was written in the textbooks. I was so amazed, but ashamed, that I had never thought to question the resource that I was using. I had been taught that whatever was written in a textbook was what really happened. We did not question what our teachers/professors said. After all, weren't they the knowledgeable ones?

In this part of my teaching and learning journey I learned that I need to look at my own experiences as a White, middle-class woman who was taught not to question authority and see how my early experiences shaped my way of thinking about the world. I want to look at the ways school helps to perpetuate stereotypes, perpetuate the status quo, and teach children not to question. I want to discover the ways in which education can help to create a curriculum that honors all people and help children become critical readers of text. I want to think of the ways that I can help create an inclusive and equitable learning community in the classroom.

I think of myself as a learner, a lifelong learner who is eager to know more about myself, my students, the content I teach, and the way in which I teach. I

realize in so many ways that my own education was typical but defective. The "need to read" has become a reality for me as I reeducate myself. So my journey continues as I learn, question, discover, and read.

Collaboration for me meant taking a journey, a journey into my own learning. Our students seemed to be on parallel journeys: journeys into collaboration. Alex talked about having to deal with issues in ways that they might not have been familiar with, and learning about collaborating with his peers in new ways.

I: How did you have to think in social studies? Do you think you had to think hard or not so hard? Why?

A: Because I wasn't sure about what we were going to do and I had to get used to what we were talking about. I had to get used to collaborating with the class.

Alex seems to be saying that he didn't realize what he was getting involved in when he entered this particular fifth-grade classroom, and his journey took him into uncharted terrain. I understand what he means. Steinman's (1992) words capture for me some of the significant aspects of my journey:

> Old or new ... wisdom too often remains in our heads. Only experience can make it a visceral part of our daily lives by bridging the distance from head to heart. That's why a storyteller is magic, but a teller of facts is not.... Perhaps we share stories in much the same spirit that explorers share maps, hoping to speed each other's journey, but knowing that the journey we make will be our own. (p. 34)

Chapter Three
Collaboration: The Quilters and the Quilt

As we worked together and with the students we discovered that we needed new ways to describe our collaboration. We needed a motif that captured the intricacy and hard labor of the learning we were doing. Ligett brought in the first article on Amish quilting, Bender's (1990b) article, "Amish Quiet, Amish Quilt: The Plain and Not-So-Simple Nine Patch." The whole LISSS group resonated to the Amish quilts, and for us it seemed especially helpful in constructing a motif for how we saw our co-teaching. In this quote a quilter reflects on her work:

> Do the objects we make reflect who we are and what we value?... The women moved through the day unhurried. There was no rushing to finish so that they could get on to "important things." For them, everything was important. No distinction is made between the sacred and the everyday.... It was all sacred--and all ordinary.... Theirs is a culture based on humility; it is a way of life that allows the individual to get out of his or her own way.... Since all work is important, all work is valued. They honor both the process and the product.... Having limits ... making a commitment to do what you do well, brings a new kind of intensity.... I'm not going to stitch [the patches] together. Nothing is fixed, and there is no right way for them to be. There are patches I'm still working on, not sure where they belong or if they belong. Some patches may clash, some may be missing, and there are probably more than nine [patches]. The Amish keep the borders of their quilts closed. Mine must be kept open. (Bender, 1990b, pp. 68-71)

Our team teaching did reflect who and what we value and who and what we are. We were the quilters, along with the students, creating an inclusive and diverse living quilt, a social text.

We were attempting to forge new roles for ourselves such as the teacher-researcher role and the researcher-teacher role. These are not discrete roles, rather they are like pieces of fabric, identical patterns, except for the colors being reversed (see Figure 1). We are similar yet different in our roles and this quilt pattern helps create an image of this seeming contradiction. We were both teaching and both doing research which made us similar, yet due to our different affiliations, our roles were different.

We began to think of research as integrally connected to teaching. Not something done <u>to</u> teachers, or <u>on</u> teachers, but something done <u>with</u> and <u>for</u> teachers (Noddings, 1986). After having spent a year in the classroom, Hasbach articulated what research meant to her:

> I just think it's so important to be very, very, very thoughtful about what goes on in classrooms, and what goes on with teachers and kids, and kids with kids. I don't think you can divorce the research from the teacher, because for me, research is being thoughtful about things. It's not the traditional research paradigm, where you go in and you manipulate some variables. That to me is not very helpful. The way I envision this research is being very thoughtful and reflective about what is transpiring for kids and transpiring for us. We're given time to process things, to think about things differently after they've transpired and while they're transpiring. I think that's such an

> important piece of teaching, being thoughtful and reflective about everything.... Well, I'm convinced, absolutely, that research has to be with and for teachers. You can't divorce research from teaching. Researchers can't be divorced from the teaching or teachers divorced from the research. (Interview, 1991)

She talked about the way that research and teaching meld and mesh for her. The emphasis is on being thoughtful and reflective before, during, and after instruction. Having been in the classroom for the year, the researcher-teacher was seeing the multiple ways in which teaching undergirded and informed research.

Hoekwater articulated her vision of research in the following way:

> I think about how I define research, I think about every article I read, whether it's a general article or if it's an article like this. This is all part of the research and this is all part of the value. Not necessarily that I'm collecting data and documenting, those are forms of research, but I think research is also when I'm researching more ways, and more perspectives how to look at things. I can do that by reading a particular article and that may trigger another idea. So, that's part of learning, that's part of the excitement of being involved in the, project. The research, you know, like you found this book. There are things in here that you will use, there are things in here that you won't use, there are also things in here that'll trigger ideas in me. There may be only one or two things out of all this, but it's that quest, that quest for knowledge, that drive to do it. That's research for me. (Interview, 1991)

Hoekwater emphasized the "need to read" and gaining new perspectives was research for her. It was the quest for new knowledge, knowledge that would inform her teaching. Here was a teacher-researcher seeing the value of research undergirding and informing her teaching. Both Hasbach and Hoekwater were seeing the ways in which theory and practice were coming together to create a new pattern for each of them.

We feel it is important that Hasbach identify herself as a researcher-teacher, rather than a teacher-researcher. We make this distinction because Hasbach was not the fifth-graders' full-time teacher. She was there only to teach social studies. This allowed her to do things that a teacher-researcher, like Hoekwater, who had some restructured time but still took on full-time teacher responsibilities was unable to do. This concentration on one subject matter versus the array of full-time teaching

responsibilities, allowed Hasbach a certain "luxury," a certain distance from the day-to-day demands of public schooling, to concentrate on the children's thinking and her own learning. Teaching only one subject also provided obstacles, since she did not see the children's learning in multiple subject matters,[15] or in multiple contexts in order to be able to gain a fuller understanding of each student.

We co-planned and co-taught, therefore we shared power. The classroom was no longer a place where one teacher is "in control." Instead, there were two voices daily that the children heard. Sometimes agreeing with one another, sometimes disagreeing, but nonetheless, engaged daily in social science inquiry. Trying to uncover the ways in which co-teaching is similar and different in nature to being the sole teacher of the children, Hasbach responded to the question asked by the interviewer, "Does the metaphor [about teaching] change when you think about co-teaching?"

> Well, yes and no. I think we're taking a journey together, not necessarily always in the same direction, not necessarily in tandem. But you know, when I first thought of this metaphor a long time ago, I thought of the idea of "double dutch." And yet, it doesn't work completely, because I've seen Elaine at one end and me at the other, but every so often one of us enter into the skipping with the kids. It's like the metaphor doesn't really work, but it's the idea that you are trying to keep something going, and you're trying to both keep it going, smoothly, but it can't go completely smoothly. There are a lot of times where Elaine will start to say something and I've just started to say something, and we have to, one of us has to say, go ahead, or just like in a conversation, or whatever. She'll call on a kid, and I'll have called on a different kid, so it's like when you trip up, but not in a bad way. I don't see all those things as bad. I think the kids at times found it interesting, they didn't seem to be confused. I think an outsider would think two teachers co-teaching would be confusing to the kids.... All the kids I've interviewed have said it's been great to have two teachers and they talked about different people having different talents. (Interview, 1991)

There was an improvisational quality to our work. Our journey did not have rigid plans on how to get to a destination, instead, much of the time we had to "feel"

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[15]Except vicariously from what the other LISSS group members spoke about their respective subject matters.

our way along the route. Yet, this improvisational nature did not negatively affect the children, for they were able to see the value in two teachers with two perspectives. As Laticia stated in her interview:

I: What is it like having two social studies teachers?

L: It's fun.

I: Why?

L: Because, I mean if the teacher is busy or something, you go and ask the other teacher and you have two people to turn to when one's absent and that's it.

I: Do they ever disagree on things while they are teaching?

L: Um hum. Yup.

I: And what happens when they disagree?

L: They have to find out.

I: What do you think about that?

L: That's interesting. Cause you should know people, that's like a good, like Ms., Dr. Roth[16] has said, it's a good argument, so it leads to things so you can find out more, be more interesting.

I: Do you find it helpful to learn from people who are disagreeing?

L: (Nods affirmatively)

I: How?

L: Because when they go look, and we go find out, it's like learning more stuff. And they find out the answer. And it's like, to know what other people think. Like their own perspective.

We implicitly and explicitly modeled joint construction of meaning. Therefore, the Amish depiction of humility seemed to ring true for us, since we were both there to learn from one another and from the children. There had to be a certain humility in our interaction with one another, and the children: a willingness to allow ego to step aside, to let "the individual ... get out of ... her own

[16]Roth was Laticia's science teacher at the same time we were her social studies teachers; see Roth, Peasley, Hazelwood (1992).

way." The kind of teaching we envisioned and attempted to actualize meant that the students had far more voice in the discourse of the classroom than in the more "traditional" modes of teaching and learning: "dialogue cannot exist without humility" (Freire, 1985/1986, p. 78).

This different approach did not go unnoticed or unchallenged by some students. Although we felt that neither of us was struggling for control of the discourse in the classroom, Sarah believed our disagreements on issues was indicative of "nitpicking" and "fighting."

I: Why do you think Ms. Hoekwater and Ms. Hasbach were working together?

S: To get different perspectives. We got two perspectives, and our whole thing was different perspectives so I think that's why they were together.

I: Okay. And what is it like having two social studies teachers?

S: Well, it's neat because, like, it's funny because sometimes, like, when a teacher teaches you about one thing and the next minute a teacher interrupts her and then comes in about another thing. (inaudible) about a whole bunch of different things that happened. Some teachers remember other stuff, like, well, what about diversity here and well, is this a place where discrimination was used and the other teacher not (inaudible), so it helped us to learn because, they, like, pointed out things that the other one didn't recognize or know was there.

I: Okay. Um, do they ever disagree about anything as they're teaching?

S: Yeah, sometimes. Like, when they were trying to figure out, like, we're reading a poem, or something, by Ann Bradstreet and then they used a word in it that we don't understand, like, somebody raised their hand and say, "What's this?" and "What does that word mean?" and then Mrs. Hoekwater says, "Well, that's kind of hard to explain." She says it some way and then Mrs. Hasbach says, "No, it would be better to say it like this" and they kind of argue which way would be better to say it. Or easier for us to understand.

I: Okay. What do you think about that when they disagree?

S: It's kind of funny.

I: Why do you think it's kind of funny?

S: Because, I mean, when you see little kids fighting, parents say, "Stop nitpicking!" and stuff like that. It's just funny to see grown parents or, like, grown adults fighting and nitpicking like little kids do. Ya know, like, when two people are in a fight and they say, "No, I'm better than you are" then the

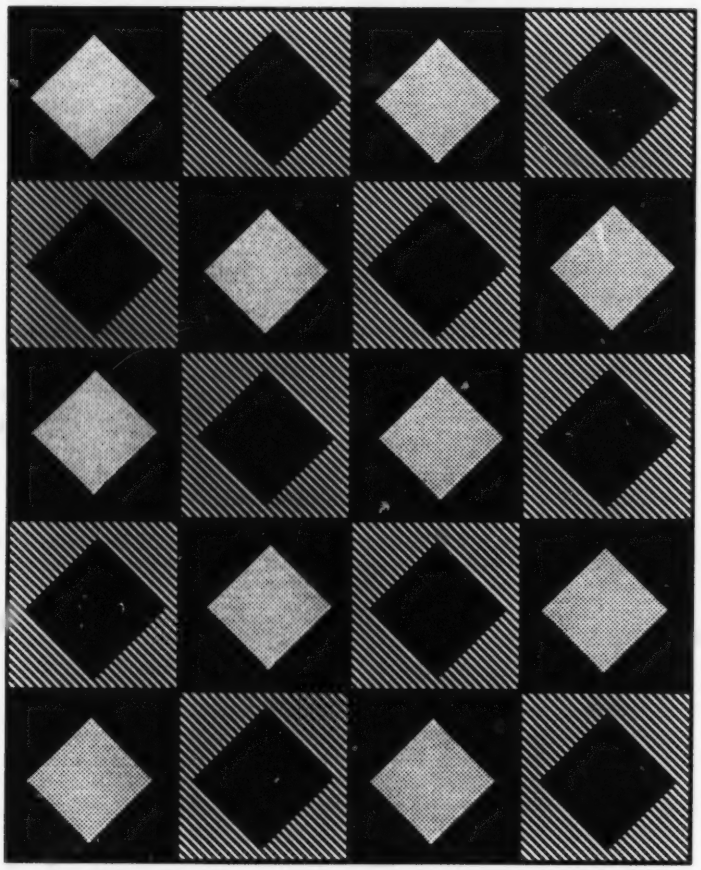

Figure 1. Quilt pattern: The teacher-researcher role and the researcher-teacher role.

teachers are always saying, "Nobody's better, you're both equal, now stop this." And then they turn around and sit there and fight and pick.

Why did Sarah see our social science discourse slightly differently than many of her peers? She acknowledged different perspectives, but saw our disagreement as "nitpicking" and "fighting." She seemed to believe that our conversations were an attempt to prove one of us was right. Why does she interpret our behavior in this way? How does this perception of our discourse impact her notion of collaboration and the learning community? Her reflections have caused us to ask ourselves whether we could have been more explicit about there not being a "right answer" in certain cases, and that we were trying to put forth our perspectives, versus win an "argument"? Putting forth different perspectives includes the way ideas are presented and argued, not just the mere perspective or opinion itself. We were trying to model the process of sharing different perspectives, and perhaps we were not explicit enough about our purposes.

We also wanted the children to learn from one another, to collaborate and share their knowledge with one another. We wanted them to know they were an integral part of the learning process that they were quilters along with us, fashioning their own quilt. Barth (1992) defines an "at-risk" student as a student who does not learn how to learn. One of the successes we feel we had was that many of the children learned to see themselves as seekers of knowledge. They learned to not merely receive knowledge, but actively sought it out from various sources, including their peers. Brenda talked about learning from her peers:

I: You've been reading about Martin Luther King?

B: Yeah, well I don't, I haven't read much about him but my friends have and they tell me about their books and then I tell them about my book you know what happened or we let each other read each other's journal every day before the teacher reads them. So, I know what's going on in her book and she knows what's going on in my book. So after I read my book I won't have to read her book because you know I already know what went on in it and I can just go to another book you know. So we don't have to read every single book

you know, you could just learn about it from journals or from them instead of having to read the book.

I: You mentioned um, this also asks if you've talked about it with friends but you told me about you and your friends on the playground scrunching up together [trying to empathize with Africans who were on slave ships]. So do you talk about it with your friends about social studies?

B: Yeah, I talk, me and Kathy talk about it a lot with Lynn because we were hoping she could be in the same class because we're all like three best friends, but she wasn't so we were all really bummed. So now in the afternoon when we get home you know and we're done watching TV and we eat our snacks, we'll go out in someone's backyard or sit on our tire swing you know and we'll talk about what we did during the day you know and we'll ask each other questions about what happened in certain subjects, because we're, sometimes we'll be studying totally different things you know. But most of the time I think it's pretty much the same.

I: Well that's kind of neat, you can learn from each other.

B: Yeah.

It is also significant that Brenda talks about what she learned in school with her peers outside of school.

Brenda talked about how important it was for her to share what she was learning. She contrasted working collaboratively with independent work, labeling working by herself and "silent reading" as "boring."

I: When you were learning about the early colonies, was there something that wasn't quite as interesting?

B: Well writing, or not writing but reading you know. Reading could get boring if it wasn't about something I liked, but if I would start reading a book I usually won't quit it.

I: Ok, so when you were reading it or when?

B: When I would read by myself without having anyone else to read with me it got sort of boring and because I wouldn't have anyone to tell about what I was reading about or anything because I would have to be reading to myself you know and you can't tell someone next to you because it's silent reading. It's like I want to tell someone about this or I'll forget you know, I'll think that I already did or something so I like telling people about it so that later in the week or something I'll go oh remember when I told you about that and they're going you never told me about it, you know. It's like I thought I did but you can't tell them because it's silent reading and I like it when there's a class.

For Brenda, it seems that the discourse in the classroom was an important feature of the learning environment. For her, being an active talker and learner was part of the joy of a learning community. Collaboration became a source of satisfaction for her.

The Pleasures and the Pain of Collaboration

Team teaching worked well for us, and we felt that our success was related to the willingness of each of us to learn from the other. Hasbach was consistently struck by Hoekwater's willingness to learn to stretch and allow her to do the same. Hasbach often wrote in her journal on how it seemed to come easily for Hoekwater to share power with the children and her.

> Elaine said today in the social studies methods class [a teacher education class in which we were both acting as consultants] that she was thinking about the diversity project the students would be doing and she felt that it should not be a separate project but rather that diversity should inform all of social studies. Considering how new these perspectives were for Elaine, she now thinks deeply about diversity, oppression and privilege in social studies. I believe that she really flourishes and appreciates collaboration. I also feel that I am genuinely learning from her. I like her manner and her rapport with the children so much. She deliberately attempts to make meaningful connections with them. I appreciate her lack of defensiveness and her willingness to see others as teachers. She is willing to take on the learner role. Instead of getting defensive of others' abilities and capacities she is in awe and allows them to share their knowledge with her. This is a strength that many people do not possess. They are so busy displaying their own knowledge that they do not take the time to listen to what someone else might know. She is really thinking about some issues in new and thoughtful ways. She has a curiosity about new ways of thinking about subject matter that are so refreshing about it. During our conversation she talked about the most important aspect of her teaching for her was to be regarded well by her students. This went beyond having her children like her, it was a deep mutual respect that she was alluding to. That is one of the characteristics that is also so refreshing, a deep respect and caring for children that goes beyond the much overstated and yet underactualized statement of "I love children." I realize what a gift that is and my hunch is that because Elaine sees herself as a lifelong learner, never knowing enough, this gives her a strength that made it possible for us to be true collaborators with one another. (Journal entry, 1991)

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Had Hasbach not been co-teaching with Hoekwater she would never have learned this about her, or had the chance to see it in action and learn from it.

Hoekwater wrote in her journal about the co-construction of knowledge through team teaching:

> Each day we would come back to the whole group and discuss our findings and then together we would agree on a common definition that we could all understand. The power and wonder of team teaching really began to grow. Corinna had so many different experiences to share from her perspective on the understanding of [social studies] terms, there was what the students had written, and then my perspective. We began to value the importance that different perspectives could bring to class discussions. We had a lot of valuable real life situations to help bring to our list of social issues. (Journal entry, 1990)

The insights we gained and experiences we had could not have occurred without our close collaboration and team work.

Although teaming went extremely well, the collaboration was not without disappointment. In relationships that are as connected as the one we established, it is easy for one person to feel her needs are not being met. It is also easy for one member at one time or another to feel abandoned and alone. Hoekwater reflected on the pain associated when part of the team is not there. Hasbach had to be out of the country for the month of March to teach overseas, and Hoekwater felt abandoned.

I: Is there anything that bothered or disappointed you in teaching this year?

E: There's got to be something, but I can't think of anything. No, actually this was a very upbeat year. I mean, I loved team teaching. It was like giving a child a piece of candy. You know, you expose them to something new and I think the kids had such a well rounded perspective. Corinna definitely comes from a different background and has different viewpoints. She was a good mentor in the sense that she helped me to see how important critical thinking is, critically analyzing the textbook. I don't think I ever really looked at the textbook that way. She helped me to see the importance of exposing the kids to other resources. Not that I didn't know that was important, but looking at it differently. I can't think of anything. My disappointment were the days when she couldn't be there and I had to do it alone. That month that she was away was terrible. I hated March, and the kids hated it as well, because I really took that month and experimented and went back to my old style of teaching. I pulled out some of the worksheets that went along with the chapters. We did a very traditional type of teaching and at the end of the month I had them write in their journals, you know, "What did you think about learning this month,

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you know, was this good learning?" I mean, I hated it. Well I wasn't excited about anything and that comes across. Because if you're not excited or if you're acting bored, which I was, which they were also. Yes, I forgot about March. How could I forget about March? (Interview, 1991)

This interview shows that the power of collaboration has negative as well as positive effects. Hoekwater's comfort with the new approaches to teaching were still fragile, and Hasbach's absence emphasized the fragility.

Subject Matter as Connected to the Social Text of the Classroom Through Collaboration

For the children, part of what defined the subject matter of social studies was collaboration and cooperation. Alex told us that the central question in social studies had to do with collaboration. He differentiates between those who are good at social studies and those who are not by contrasting their collaboration in the social text of the classroom:

I: Okay, Mrs. Hoekwater and I said there is a big question, a central question in social studies that ties all of the things together that we've been learning. Do you remember what it is?

A: I think it's, the way we try to get along with each other.

I: How do you mean that?

A: Like when we had the discussion about Billy calling the Mexicans burritos. He got in trouble for that. And like you want us to get along with each other.

I: Why would that be important in social studies?

A: So that we can collaborate together.

I: Why is that important?

A: So like if we get stuck on something and we need help and you're already helping somebody, we could get permission to ask a friend. Not for the answers but a hint on like what happened and stuff like that.

I: Who is good at social studies?

A: I'd say there's two people. For one Helen and then the other one is Joel and Jim.

I: Why do you think they are good at social studies?

A: Well, they all pitch in and they usually raise their hands and they cooperate and they like, they'll keep along instead of just ignoring what we're doing.

Later on he was asked about whether he would consider himself good at social studies, he commented:

I: Do you think you're good at social studies?

A: Yes.

I: Why do you say that?

A: Well I try to keep in touch and I try to cooperate and keep on the subject that we are on.

Alex also said that students who are not part of the learning community are not considered good at social studies:[17]

I: How about somebody that's not so good at social studies. Can you think of somebody?

A: Sharon and Peter, they usually don't participate.

I: Anything else?

A: Usually when I look over at Peter and Sharon, they might be drawing or they might be talking to whoever is sitting next to them.

I: So paying attention seems to be real important in social studies?

A: Yes, like if the teacher asks a question you're not just thinking of something to say.

It is interesting that Alex does not define being good at social studies by having the "right" answer, but rather by being part of the community of learners, by "pitching in." He seems to think that engaging in meaningful inquiry with peers and with the teachers is essential to social studies.

Quilting: A Phase 4 Curriculum

We came to realize that in previous years, our traditional ways of seeing teaching as getting ready for "the performance" had made our teaching lives like a

[17]With this question we were trying to find out if the students had broadened the criteria by which they judge themselves and others as being "good" in a particular subject. In retrospect, we wonder if we considered the ethics of asking which children are not so good at social studies.

crazy quilt. We felt that we were pulled in so many directions that we did not have the time or energy to go in depth into any one thing and teach it well. We were trying to search out ways which we as learners and as teachers could understand social studies concepts deeply and make connections for ourselves and our students. We learned this process could not be hurried. We wanted to recognize all those sacred and ordinary things which make up learning and teaching, all being important, all being part of the whole. We thought about social studies being made up of the sacred and the ordinary. We also began to envision a social studies that honored the fabric of everyday life. We felt that was an essential part of social studies, part of history. This is often the forgotten part, the neglected part, the "inconsequential" part, as quilts can sometimes take attention away from the quilters:

> In the work of their hands, they documented not only the world around them, but their inner world--a landscape of their loves, wounds, hopes, wishes, fears, and dreams. (Damashek, 1982-83, p. 36)
>
> "Pay attention," they seemed to say, "there is much to be learned from these quilts and the women who made them." (Bender, 1990a, p. 34)

McIntosh (1983, 1990) refers to this fabric of everyday life as a Phase 4 curriculum. She differentiates between curricular Phases in the following manner:

Phase 1: All White male history.

Phase 2: Exceptional minority and women individuals in history

Phase 3: Minority issues and women's issues as problems, anomalies, absences or victims in history.

Phase 4: The lives and culture of women and people of color everywhere AS history.

Phase 5: History redefined and reconstructed to include us All. (We aspired to a Phase 4 curriculum since a Phase 5 curriculum, according to McIntosh and we agree, requires that the entire culture be reconstructed.)

In Phase 4 the questions we ask of history are different. We do not only ask about the women and people of color who did "famous" things (a Phase 2 curriculum), but also what did "ordinary" women and people of color do during that time? In this Phase

women and people of color are not simply seen as "have nots," as only victims, (a Phase 3 curriculum) but also as "haves," who have survived and maintained the fabric of every day life despite great odds. Phase 4 looks at "the unnamed experience of the plural, the common, the lateral and the 'ordinary' life" (McIntosh, 1983, p. 18).

We wanted the students to see that cultural pluralism is something valuable, that one group of people is not more important than another. It seemed like the students internalized the notion of the value of multiple cultural perspectives. It is interesting that as teachers we often were stuck, through our own habits, traditions, and enculturation in a Phase 2 or Phase 3 curriculum, yet, the children seemed to have moved to a Phase 4 curriculum naturally. For example, Laticia talked about how all cultures are important, and even went on to include the value of animals and inanimate objects:

I: Your teachers have been talking about women in your social studies class and we want to find out what you think about including women in the unit on colonization. If you were to put women on a line [continuum] of important, or not important, or not my problem, where would you place women?

L: Like here [pointing to important on the continuum].

I: Okay.

L: Why? I think women and, I don't, I mean, I don't know why, but I just do. I think everybody's important, even a dog is important. 'Cause I think a pen is important for writing. And erasers are important for erasing.

I: So everything is important. That's your belief. To ask about Blacks, in the unit on colonization, so you think that they are important, not important, not my problem?

L: Important.

I: Why are they important?

L: I don't know. I just, I think all culture is important.

I: What about Native Americans?

L: Important. All culture is important.

I: Now, of all these different groups of people that you have been studying in social studies, which are the most important group of people?

L: Neither.

I: Why?

L: I think all of them have the some right ... importance, so neither one of them are important, most important.

I: Okay. That's very interesting what you are saying. Because a lot of people wouldn't agree with you, you know? They would say oh, no, this group is more important than the other.

L: It's, that's wrong.

Laticia stuck to her idea of the importance of all, even when the interviewer says that people would disagree with her. Will she be able to maintain this sense of the value of all cultures when she enters into classrooms where only a monocultural perspective is presented, in all likelihood a White monocultural perspective?

For the Amish, everything is connected. This was something we were struggling to conceptualize with the children, the organic connections between concepts and understandings, between bodies of knowledge and disciplines.[18] Again, a Phase 4 articulation seems appropriate: "the boundaries between disciplines start to break down ... realiz[ing] that boundaries between disciplines serve to keep our present political, economic, and social arrangements in place" (McIntosh, 1983, p. 18).

We wanted to show students that it is necessary to look at competing interpretations of the "same" event, and between the connection of subject matter to life outside of school. We wanted our students and ourselves to be in relation to a subject, not have mastery of it in the traditional sense, where a learner has "arrived" and has attained a fixed body of knowledge. Instead, we wanted students to have a relationship with the subject matter, that allows the students to grapple with the complexity of human existence; and the content gives one piece of the puzzle, one

[18]Currently, we are thinking of a transdisciplinary approach and what that might look like.

lens of many possible lenses to look at the world with. We wanted to show children that all bodies of knowledge are connected and undergird and inform one another and can be connected to the student's own historicity. We wanted the learning community to reflect that the teachers' and students' emotions and experiences in the world are part and parcel of the social text of the classroom.

The students saw connections that we did not make for them. Therefore, to some extent we were successful with the concept of subject matters being connected, as well as social studies being part of life. Brenda in her interview connects the diversity amongst her peers with the content of social studies and the social text of the classroom:

I: In social studies you sometimes work in groups. Does working in groups have anything to do with what you've been studying in social studies?

B: Sort of.

I: How do you think so?

B: Because we have lots of different people in our groups, you know, like Cevin, he's Indian, part Indian you know, and Sabina, she's part German, and Roxanne, I think she's part Greek, Greece or whatever you say, however you say it, and, and I think it's neat because um we have used Cevin as an example and say ok, "Cevin, how would you like it if people came up to you and started making fun of you just because you are part Indian?" and he got really upset. He goes, "I wouldn't know what to do you know." He would be really upset, and then Sabina, when they go," Well what would you do if people made fun of you because your great grandma's German, because you're German" and she goes, "Oh I wouldn't like that at all either." So we found out what the Black people would probably feel like when people would make fun of them or treat them as slaves you know.

I: By talking to each other about it? That was neat.

B: Because when we work in groups we have so many different kinds of people, you know I'm Italian and um some other people are many other things and it's neat working with other kinds of people and we all talk to each other and they say well how would you like it if it happened to you, how would you like it if this happened to you and everyone talked the same way they wouldn't like it, I mean I don't know anyone that thought it would be fun to be made fun of just because of their color of skin or because of what they were.

I: Yeah, good point. Ok, so it does relate, doesn't it?

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Brenda has been able to make links between the ways in which the social studies learning community reflected the content of her social studies class. She pointed out to her peers that, since they themselves are different ethnically, they should therefore be able to empathize with Blacks who are discriminated against.

Laticia responded by connecting group work with adult life and getting multiple perspectives:

I: In social studies you sometimes work in groups. And do you think that working in groups has anything to do with what you have been studying in social studies?

L: Yeah, because every time we work in groups we always talk about social studies, like projects about social studies.

I: Do you think it is important to learn to work in groups?

L: Yes, cause when you get older you're going to have to work in groups a lot, so you might as well get to know people while you have the chance.

I: And what about now, is it good for any purpose now?

L: Not right now, but probably later on, or yeah it is, because we need to know what other's people's ideas are.

I: Why is that important?

L: So you know how they feel or something, what their perspective is. Like if you wrote a story [see Rosaen & Lindquist, 1992] about social studies, social conflicts or something, if you ask your friend to read it over and give you some ideas or something, and see what your friend's ideas are.

Laticia is pointing out that working in groups in social studies helps her to share her ideas with her peers. She has connected the concept of collaboration with the concept of perspective.

We wanted to be the kind of teachers and learners that honored both the learning process and the products created. We were trying hard not to create an either-or, dichotomous learning environment where the process supersedes the product, or vice versa. We decided that as teachers we could put limits on what we wanted to teach, and teach well. We went for depth.

We felt that Bender's (1990b) open quilt image, "I'm not going to stitch [the patches] together. Nothing is fixed, and there is no right way for them to be.... The Amish keep the borders of their quilts closed. Mine must be kept open" (p. 71) seemed to articulate our attempt to teach children and ourselves to assume a critical posture and stance towards content. We see this as a struggle-in-progress. We found the need to hone continually our critical sight when analyzing what and how we were teaching. This process is ongoing, as Bender says about her quilt making: There are still some patches that I am working on, some belong, some don't, some clash, some are missing. We are engaged in the process of trying to reconceptualize the teaching-learning process, and in that process is the current and ever-changing "product" of our own struggle to understand.

We realized that as deep understanding is constructed over time and new knowledge raises further questions, for exploration. Knowledge changes, grows, builds over time, is never completed (Roth, 1989). We did not want to fall into the trap of adopting an "arrival mentality," that the knowledge we had "accumulated" was necessary, sufficient, and complete. Instead, we found teaching and learning is ambiguous, uncertain, complex, and exciting--the living quilt of the learning community is constantly in flux. The quilt is forever being altered, dynamic not static.

We were all, Hoekwater, Hasbach, and the children, co-learners as well as co-teachers, engaged in the study and understanding of social studies and the learning community. Hoekwater brought the content knowledge of social studies and American history. Hasbach brought the cultural pluralism, diversity, and equity perspectives to social studies. The children brought their knowledge and experiences to the setting. We all brought our stories. Ours is the story of a community of learners.

Conclusion: Telling Stories and Raising Critical Questions

> The root of each Navajo healing ceremony is a particular story--by now very ancient stories but the idea is clear: certain stories at certain times have a healing property, especially with your family and friends gathered around as they must be for a Navajo "sing."
>
> I think that in these times especially, but probably for all times, in the stories we tell or share we can only be guided by the heart--we cannot dictate or predict which stories will be "the ones." All we can do is to remember and to tell with all our hearts, not hold anything back, because anything held back or not told cannot continue with others. (Silko, 1986, p. 69)

Critical questions about collegiality and professional growth, children's sense making about community, theory into practice, and the ways in which subject matter and learning community are linked, emerge for us. How did our own learning shape our students' learning? How can we teach all our students that consideration of multiple perspectives is an essential part of a balanced understanding of history, not merely a smorgasbord of truths to be randomly selected? How indicative is one child's learning of the rest of the children in the class? What topics create resistance in children and counteract collaboration? What happens in a learning community when fifth-grade girls, fifth-grade boys, and their two White, middle-class, women teachers (all enculturated differently) meet to challenge and deepen the social studies curriculum? How do we work against biased attitudes and behaviors in ourselves and our students in order to create an equitable and inclusive learning community?

We are still trying to figure out all the implications for ourselves and our children of the year we co-taught. We learned so much from listening to the children tell their stories. The implication of listening even more to students, not only to hear them tell of their lives, but also to have them become an integral part of the curriculum construction is something that we want to pursue in the future. Brenda told us, after being asked by us how to make social studies more meaningful, "Talk more about teenagers and kids." We reflected on what she said and realized how

important it was. As her teachers had been talking about adults' struggles, adults' accomplishments, and adults' realities, "where were the children"?

Barrie Thorne (1987) speaks eloquently to the ways in which we regard children in the North American culture, saying that one way we see them is as "adults-in-the making" (p. 93), versus children-in-the-present. Brenda made us think more deeply about who gets to do the defining in a classroom. We do not want to perpetuate in our classroom what Morrison (1987) speaks about, "definitions belonging to the definers--not the defined." (p. 190) We want the children in our classes to be an integral part of what gets defined within the learning community. We have decided in our future work to pay more than lip-service to children being one of the invisible groups in history, by making a concerted attempt to include children's stories in the content of social studies. We will ask what were children's lives like during colonization, during revolutions, during the civil rights movement and so on.

The complexity, ambiguity, and uncertainty (Cohen, 1988; Lortie, 1975) of the classroom and the characters within the unfolding story struck us full force. It will take a long time to process what we have seen and heard. The research we did was particular to a certain time and place, and yet, there are elements that we feel other teachers can use to think about their practice and their professional development.

> All we have is the story because our lives are made of stories. Such stories allow us to explore our lives, to try out alternative possible ways of acting and being in the world, and indeed to help shape our future actions. (Jalongo, as cited in Cavazos, 1992, p. 13)

We knew intuitively that the way much of the research done <u>on</u> teaching does not get at the nuances and subtleties of the classroom. We have tried to think hard about the kind of research we do together. It is difficult and it is time consuming, but the change that occurs within us seems to be of a deep conceptual nature. After the year of living within the complexity, ambiguity, and uncertainty, Hasbach stated:

C: I think it's going to take a long time to process what's going on in terms of the kids, it's not something that you can get the answers for quickly, we are investigating, so deeply, what's going on, we do find out things that we can't make sense of at this point, we can easily talk about teaching being complex, ambiguous, and uncertain, all those words, but unless you are in the midst of that uncertainty, and ambiguity, and complexity, it's still academic, and when you are right in the middle of how complicated it is, it's almost overwhelming at times, because you have to think of so many things at the same time. My sense is if more researchers did live the text of the classroom, if they really did see how complicated and complex it was, they wouldn't try to give us easy answers as they try to, Constanza was saying the same thing, sitting as a documenter, and then being up in front of the class for three days, it was a whole different ball game, a different perspective, and you start not seeing the things you saw before, and making decisions about what to ignore, and what to pay attention to, and it's a very different reality. I truly believe that researchers wouldn't do such an injustice to teachers if they actually taught. It's so easy to critique.[19]

I: Well, now there's a distinction between research for teaching instead of on it, and whether you distance yourself in your doing it on it, you give yourself permission to do all kinds of things.

C: Yes, yes. And there's almost a self-righteous attitude. Like if it were me, I'd be able to do this. Even with well-intentioned people, who really have faith in teachers, there is still some of this "If I were in their shoes," well when you are in their shoes, it feels very, very, different.

I: I think that the way it's been set up between researchers and teachers in traditional paradigms, is there is this inevitable condescension and patronization, and it's not intentional, but it's the way it is set up, so that you know, the expert comes in and sees what's wrong, and helps fix it. That distancing allows you to do some of those things.

C: Yes it does. I just think the stuff that we're uncovering is so important, it's so important and we need to share it. It comes down to a question of how do you let people have access to what is unfolding in a meaningful way, that they can make sense of it but not having been involved in it. For example, the things that thrill Elaine and I, part of that is because we've been there from the beginning, we've seen it develop and unfold, and how do you share that with an outsider, a complete outsider? One of the neat things about being inside the project is we've been real open about things that we're not sure about, the things that we're grappling with, the things we're working on, and I guess one of my fears is, how in the typical research community, uncertainty is not something that's aspired to, or grappling with issues isn't aspired to. As researchers we're supposed to have the answers about the perfect classroom and exemplary teaching and all that. I wonder how some of this stuff is going

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[19] I do not intend to create stereotypic depictions of researchers by relegating them into dichotomous camps, for many researchers are very thoughtful about the ways they talk about teachers and education.

to be received? That's the kind of research community I want, where we're all working towards a greater understanding. (Interview, 1991)

Hasbach talked about the ways in which a new perspective is created for a researcher when she is a teacher in the classroom. That is when the questions about teaching and learning are not easy textbook cases, instead the complexity, ambiguity, and uncertainty hits full force and the answers are not at all easy. New critical questions emerge, questions that researcher-teachers and teacher-researchers need to delve into in their own contexts.

Although the nature of our consent, the journeys we took, the quilting we did was unique, and the questions raised were our questions, these themes and questions are not anomalous, for many teachers-researchers and researcher-teachers are engaged in similar pursuits and struggles.

The implications of this type of research for the wider research community are significant. The research community needs to believe and support that teachers' stories and students' stories can uncover critical issues and questions about teaching, learning, and lives. Brodkey (as cited in Gannett, 1992, p. 12) states that "the academy has a limited tolerance for lived experience, which it easily dismisses as stories." We hope that this is changing. There were joys and there was pain in the collaborative journey we took. The story we tell is particular and context specific. Never again will the same story be told. Although we will again be co-teaching and co-learning in the upcoming year, we can never repeat what occurred during this moment in time with these particular children at this time in our own development. We are different people than we were during this year and so for us it was essential to capture this intense year together. We need to celebrate our accomplishments and reflect on our learning, and yet, not ignore the painful, awkward, or frustrating times.

We felt that some of our children did leave our classroom with a deeper understanding of collaboration and thinking about themselves as part of a learning community. They did leave our class with an appreciation and deeper understanding of social studies. We say some, because we did not interview each and every child. The ones who did not get to tell their stories, nonetheless have stories to tell. How much of the conceptual understanding of collaboration and community will remain with these children? How much of the appreciation and deeper understanding of social studies will remain with these children? This is part of the mystery, part of the story we do not know.

> The scripts are not yet fully written, so we must listen with curiosity and great care to the main characters who are, of course, the children. (Paley, 1986, p. 13)

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